## HISTORY

OF THE WONDERFUL

Don Ignatius Loyola de Guipuscoa;

Founder of the ORDER of the

7 ESUITS.

WITH

An Account of the Establishment and Government of that powerful Order.

Translated from the FRENCH.
In Two Volumes.
VOL. II.



Printed for J. Bouquer, in Pater-Nofter-Row.

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## HISTORY

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and begged the Rehown to Life with him,

Don IGNATIUS DE GUIPUSCOA.

till the college, which he was building for

ther college, which he had founded as God

Writing his constitutions at Rome, his society established themselves

every where with amazing fuccess.

JOHN III. king of Portugal, was the first prince who gave them foundations. This monarch, who had gained great victories in the Indies, always kept jesuits about him, that they might be in readiness, as there should be occasion for them, to be sent to that vast country, in order to reduce the Indians, his new subjects, to the obedience of the catholick faith, and by that means, render them more subject to the Portuguese yoke.

Vol. II.

WITH

WITH this view, in which at least there was as much policy as religion, he founded, in the year 1541, at the university of Co-nimbria, the first college the society had.

As soon as Ignatius was informed of it, he sent a detachment of his disciples into Portugal, consisting as well of those whom he had with him at Rome, as others who were studying at Paris. They set out on soot from Italy and France at the same time, and begged their way till they came to Liston, where the king kept them with him, till the college, which he was building for

them at Conimbria, was finished.

The following year he gave them another college, which he had founded at Goa, the capital of the Pertugueze Indies. At first they catechised there the children of the converts: Afterwards they turned it into a seminary for the reception of those of their order, who should be sent from Portugal and other places of Europe to the Indies by the general. These two Colleges, which, in their infancy, were but inconsiderable, grew so rich, through the address of their governors, in drawing, under religious pretexts, liberalities from John III. and the unfortunate Sebastian, his grandson, and successor, that in the year 1572, the college of Conimbria maintained two hundred

hundred persons, and that of Gos an hun-

dred and twenty.

CARDINAL Henry, out of a religious principle, did what John III, his brother, had done out of policy. This devout prelate built for the jesuits, in the city of Evora, of which he was archbishop, a magnificent college, and endowed it with revenues for the support of above a hundred and twenty persons: This college has since been erected into an university.

A T the same time, there was built for them at Lisbon a house for the professed,

and at Conimbria one for Novices.

They did not with the same ease establish themselves in Italy. Laines, having been sent to Venice in the year 1542, and having sound means to insinuate himself into high esteem with Andrew Lippomani, a noble Venetian, and prior of trinity house, insluenced him so far in savour of the jesuits, that this nobleman thought it was doing a singular service to his country, to sound for them a college at Padua for the education of youth. For this purpose he resigned to them a considerable priory which he had in this city; and, till the pope should consist the resignation, Ignatius sent some of his jesuits to Padua, where John Polancus, and Andrew Fruss studied, and laid the first foundation of this college.

MI.

IN 1546, they obtained of Paul III. the priory which had been refigned to them; but two years after, having prefented a petition to the senate of Venice, to obtain the possession of this rich benefice, conformably to the pope's bull, a fenator, who was a near relation of Lippomani, strongly opposed it; and, as he was a man of power and in high reputation, gave a great deal of trouble to Laines and Salmeron, who had the management of this affair. In vain they harangued the fenate, displayed the all-conquering force of an infinuating elo-quence, and raised even to heaven the merit and usefulness of their society: The senate were deaf to all their remonstrances, and joined by the university of Padua, formed fuch strong oppositions, that Laines, not-withstanding all his address, despaired of deseating them by natural means. In effect, he wrote to Ignatius, that there were no hopes of ever gaining their point, unless his paternity should offer up the most august sacrifice of the Mass, to obtain from heaven a fuccess which it was in vain to expect from earth. Ignatius offered up this divine facrifice on the eighth of September, a fortunate day for him, for it is that on which the church celebrates the feast of the nativity of the glorious virgin Mary, whose knight he was; and being fully consident of the all

all-powerful affiltance of his lady, he wrote back to Laines in the following words: I know what you wished for ; have a good beart, and affure yourfelf every thing will succeed to our defire. Accordingly it fell out; for if we may believe Ribadeneyra eight days after the celebration of this Mals, the affair was concluded in the fenate in favour of the jefui ts without any of their friends interfering.

As foon as they found themselves established at Padua, they affected to read their lectures with the doors open, at the fame hours that the university of the fenate gave theirs. They proclaimed them, as the did, by the ringing of a bell and flicking up printed bills; and made public orations to exhort the youth to come to their college, which they called, the college of Padua of the fociety of Jesus. The university complained of their proceedings to the senate of Venice, and obtained, on the 23d of December 1591, a decree, forbidding the jefuits to read public lectures, and to infringe, in any manner whatfoever, the statutes and privileges of the university of the senate.

ANDREW Lippomani, not contented with having established them at Padua, gave them likewise, in the year 1549, a house and a church in the city of Venice. They were very well fettled there, when in the year 1606, they were expelled from thence al293

and all parts of the republick, on account of a falling out between her and Paul V.

THIS pope, who fuffered himself to be call'd, the most invincible monarch of the christian republic, the most zealous defender of the all-powerful popedom, Vice God; and who faid, that God bad made bim pope to bumble the presumption of secular powers, form'd a defign to subject all fovereigns to his allpowerful papacy. His first essay was upon the republic of Lucca, which at once submitted herself to his will. Afterwards he attacked the little republic of Genoa, where he met with some relistance; but the thunder of the vatican no fooner began to roar, than she submitted as Lucca had done. Encouraged by this happy beginning, Paul thought he should be able to bring under his yoke the Venetians with the same ease. He threatened them with his thunder-bolts, if they refused to give up to his nuncio a canon and an abbot, whom they had imprifoned for some crime, and if they did not revoke two decrees; the one of the tenth of January 1603, which forbid the building of churches without the permission of the sehate; the other of the twenty-fixth of March 1605, for hindering the alienation of fecular effates to ecclefialtics.

Bur the republick of Venice, being certain that the had done nothing in these ref-

pects

pects but what was founded upon the right which every fovereign has in his own dominions to chastife maletactors, and to enact laws for the good of his subjects, would neither give up the prisoners, nor revoke her decrees. On the contrary, she declared, that she was resolved to do nothing which might be in the least detrimental to her sovereignty in temporal affairs, and that she knew how to support it against all the efforts of those who should endeavour to crush it.

This resolution put the holy Father into such a violent passion, that he thundered out a brief, on the seventeenth of April 1606, menacing the doge and senate with excommunication, unless, within the term of twenty-four days, they recalled the two forementioned decrees, and released the canon and abbot into the hands of his nuncio.

As soon as the senate heard of this brief, they declared it null, and published unjustly and in vain. Then they forbid all prelates, vicar-generals, and other ecclesiasticks, to suffer to be published, or stuck up, in any place whatever, this brief, or any other, sent from Rome; and ordered them to continue as usual, the celebration of divine service.

THE grand-vicar of the bishop of Padua,
was the only one who seemed to make any
difficulty

difficulty of submitting to this order. I will, said he to the messenger that brought it to him, do what shall be inspired in me. But the messenger having answered him, that the council of ten were already inspired to hang all who were disobedient, the vicar did not stay for any other inspiration to determine him.

The jesuits, who had sent one of their society to Rome, called Achilles Gaillardi, to know his holiness's pleasure, whether he did not think it proper, for the good of his service, that they should remain at Venice, promised, when they were told of the senate's order, that they would perform the divine Office. But the pope, less they should hurt his pretentions more, by not observing the interdict, than they could do him service by their little intrigues, commanded them to retire; but to prolong the time of their departure as long as they possibly could. Upon this they spread a report, that they were resolved to stay, and they continued the divine service as usual, only forbearing to say Mass in public.

The time which was fixed by the senate for giving their answer being expired, they were asked, what was their final resolution? Then they refused to say Mass entirely, and which is very particular, they pretended that this refusal was not contrary to the promise which they had made to say the di-

vine

reason of its excellence, is not included in the general term of divine office.

The senate enraged at their treachery, ordered them immediately to quit the territories of the republick. They departed on the tenth of May, at two o'clock in the morning, having each a confecrated host hanging to his neck, to make their followers believe that Jesus Christ, as well as they, had abandoned the Venetians.

THEY retired into the neighbouring states, where they sent into the republick of Venice innumerable libels, containing the blackest calumnies against its religion, conduct and government, and formed a thousand intrigues and cabals to excite the subjects to section.

The senate being apprised of it, and the whole attested upon unquestionable authority, banished them for ever by an irrevocable decree, dated the twelfth of June 1660. In the month of August following, by another decree, they sorbid all the subjects of the republic, of what quality or condition so ever, under the penalty of being banished the state without any hopes of pardon, to have any correspondence with the jesuits; and the same decree ordered, upon a like penalty, that all those who had any children, nephews, relations, or other young men of their dependance.

B 5 dance.

dance, in the colleges of the fociety, to recall them forthwith, and fend no more thither for the future.

On the eleventh of May, which was the last day of the term which the pope had fixt for the Venetians to surrender themselves, the senate ordered all those who should scruple to continue the divine office, to retire. The capuchins, who had been seduced by the jesuits, chose the latter part, and were sollowed by the Theatins, and those of the order of St. Francis.

AFTER their departure, no ecclesiastic, whether secular or regular, was to be sound in all the state of Venice, that paid the least regard to the censures of Rome. Divine service was celebrated and the sacraments administered there as before.

The proceedings of the pope were blamed to all the catholic courts. They looked upon the cause of the Venetians to be the common cause of all the secular Powers; and the most invincible monarch of the christian republic saw himself reduced, by a general contempt of his thunderbolts, to endeavour peace.

HENRY IV. offered his mediation, and it was accepted by both the parties concerned; in fine, the affair was made up the twenty-first of April 1607, after many difficulties; one of the principal of which was the return of the jesuits, which the pope regarded

as a condition which he could not in honour

dispense within a line as we adon that

THE Venetians did not revoke the Lawswhich had brought excommunication upon them, nor recal the jefuits: They neither would receive absolution, nor benediction, nor do themselves, or fuffer to be done, the least thing that might give room to think they had committed a fault. The censures were taken off without any ceremony; and there were neither private nor public rejoicings upon this occasion. There was not so much as a treaty of ac-commodation. \* They only gave the pope the small fatisfaction of delivering up the two prisoners to the French embassador, and even this was not done without a Protofta--tion, that the fenate had still the authority of judging ecclefiaftics. They likewife allowed him to recal fuch of the capuchins, and Theatins, who had committed no other fault than that of having, at the infligation of the jesuits, obeyed the bull.

made at the beginning of his pontificate, very strong instances in favour of the socie-

orber titles of Maly,

That which is printed, and contains feveral articles, is absolutely false. Cardinal Cajetan is supposed to be the author of it. Mem. de l'Esque.

ty; but, the Lewis XIII. vigorously backed him, this pope was able to do nothing.

NEVERTHELESS the jesuits did not lose courage. They comforted themselves with the hopes that time would bring about some favourable conjuncture for their establishment. They expected it a long time, when in fine, it happened in the year 1657. The Venetians, attacked on all sides by the Turk, and obliged to implore the assistance of the catholick princes, addressed themselves to the pope and the king of France, Alexander VII. and Lewis XIV. zealous protectors of the society, who strongly interceeded for it; and their intercession was of so much the more efficacy, as they promised the republick considerable succours for Candia.

Thus the jesuits owed their resestablishment to the necessity in which the Republic found itself at that time to oblige the pope and the king of France, of whole assistance she stood in great need. Nevertheless she did not consent to the recalling of them, but by subjecting them to very unpleasing conditions, which made it impossible for them to breed disturbances or do the least harm.

Such was the manner in which the jefuits established themselves at Venice. Now let us see by what means they did so in the other cities of Italy.

IN

IN 1549, Ignatius found a fair opportunity to make an establishment at Tivoli, and accordingly took care not to let it lip. Faithful to the law which he bad imposed upon the general of his order, to remain always at Rome, he never left it from the time of his election to the general hip : But now he thought himself in such circumstances as dispensed with his observance of this law. The inhabitants of St. Angelo, and those of Tivoli, their neighbours, had fallen out to fuch a degree as to wage open war upon one another. It was necessary to reconcile them, and the pope gave this commission oto Ematius He went to both cities, and having pravailed with them to shufe the cardinaloude Gueva sarbitrator of sheir differences, he engaged them in the mean timesto laydowntheiflarins.hevisor .orot

tained Ignation at Titolo, offered Him befides a convenient house and agreeable gardens, a chapel dedicated to the Virgin,
which was built without the city, near the
magnificent ruins of the country house of
Mecanas. Ignatius accepted all these things
for the glory of God; and after having
taken possession of the chapel, returned
to Rome, and never street out of it but
once, voinge or Naples to reconcile the

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## 14 THE HISTORY OF

duke d'Ascage-Colonne and Joan d'Arragon

his lady, who were at variance.

MODEN A in Lombardy, and Peruse in Tuscany, sounded colleges for the jestuits: That of Peruse had the advantage of having for its rector Everard Mercurian, who was afterwards the sourth general of the society.

PAUL DORIA, a noble Genoese, who was very rich, and into whose favour Laines had infinuated himself, sounded a college for them at Genoa: And cardinal Carpi, the patron of Santa Casa, did the

fame at Loretto. 12 all bin . 15 19 19 1000

Some time after, the republic of Game, at the perfusion of Laires, belought the pope to tend some jesuits into the island of Confice, which, the it had, many ages before, received christianity, still oretained something of the savageness of barbarians. Julas III, mentioned the affair to Ignatius, who chose for this mission Silvester Landin and Emanuel de Monte-Major, whom his holiness sent there with the title of aposto-lical visitors, and vested with a very extensive power.

They had no need to exercise their authority upon the people of this island; for they were so ignorant, that they easily made them believe and do whatever they had a mind. But it was quite different with regard to the ecclesiastics. The priests

and

and monks could not bear the haughtines with which thefe two strangers treated them. The grand-vicar complained of them to Rome, and fent a deputy there to support his allegations. 2 11 , voisity add

This deputy perfuaded feveral cardinals, that Laudin and Monte-Major behaved tyrannically, and abused the power with which the holy fee had invested them; fo that the cardinal de Sante-Croin exclaimed bitterly against them to Ignatius, and ordered him to reform their abuses. Accordingly, Ignatius fent fecretly into Corfica. under the disguise of a gentleman, a jesuit in whom he put great confidence, and who was called Sebastian Rome. This compling jesuit acquitted himself of his commission with so much address, that he returned to Rome with letters from the governor of the island, from the magistrates, from the people, and from the provincial of the order of St. Francis, which were fo much in favour of the accused, that the cardinals made an apology to fguatius for having believed, without examining into the affair, the deputy of the grand-vicar of Corfica.

THE jesuits met with better reception in Sivily. For the viceroy, Don John de Vega, having advantageoully made use of them in this kingdom, to prevail upon the people to pay great taxes, without mur-

muring.

muring, and from a principle of conscience, engaged the Messimans, who are naturally devous, to found at Messima a college for the society. This college was built by the advice of the viceroy, near St. Nicholas, to the end that being under the care of the jesuits, they might the more easily obtain it, as it accordingly happened shon after. But this was not all: The Messimans likewise founded for them a house for the reception of novices, which was the first that the order ever had; for that of Gouinhra, which was mentioned before, was founded afterwards.

dom of Sicily, and vival of Messing, out of conviction, built such as one college for the foreign dome built such as one college for the levelye of the ablest jesuits of his order to take possession of it. From these two colleges, which were opulantly endowed from their first foundation, and which the liberatives of Philip II, king of Spain extremely inriched, have sprung, and have been peopled, those of Spacels. Montreal, and all the rest which the jesuite have in Sicily.

NAPLES, Turin, Mantua, Florence, Ferrara, Boulogna, Parma, Avignon, Sienna, and in fine Rome, followed the fame example in fine was paided to fame

in Italy, were nothing in comparison of those which

which they had to furmount to establish themselves in Spain. But, like palm trees, the more they were bent, the more they flourished.

FRANCIS de Villeneuve, an ignorant man, and of mean extraction, who was one of those whom Ignatius had sent from Rome to Portugal, to establish there the college of Commbra, was the principal instrument of founding the college of Alcala de Hênarès; which happened as follows. Tired with the satigue of so long a journey made on foot, and by begging, he fell fick a few days after his arrival at Liston. His superi-ors, by the advice of his physicians, sent him to Aleala, the place of his birth, where, as foon as he began to breath his native air, he was cured. He remained there, by the order of Ignatius, to study; and, according to his example, he applied himself in an advanced age, to learn the rudiments with the little boys. His extreme mortifications, and his visions, hindered him from making any great progress in the grammar during the two years that he studied it. But in re-compence, he became so learned in spiritu-ality, that the most famous doctors of Alcala put themselves under his direction.

IGNATIUS charmed to see him such a great master in a spiritual life, began to

think of reaping the advantange of it. With this view, he sent him three expert companions, who persuaded several young men of the best samilies of the city, to embrace festisses. Upon this a great outcry was raised against these sour jesuits. They were accused of having inspired these young men with an indiscrete zeal, and of having seduced them. But the biggots, whom they gained over to their interest, had influence emough, to clear them from this accusation. In sine, they were so insatuated that they sounded a college for them, which is one of the most convenient of the order.

The college of Valence owes it foundation to Jerom Damenec, who, making himfelf a jesuit, gave all that he had to the society for this purpose: But, as his estate was not sufficient for it, Ignatius prevailed with pope Paul III. to make up the desi-

ciency.

LE FEVR E, and Antony Araos, having accompanied to Valladolid, Mary of Portugal, the daughter of king John III. when in 1543, the was going to be married to Philip of Austria, fon of the emperor Charles V. did not let so fair an opportunity slip of recovering for the society an establishment in that city. The princess, whose conscience they directed, took a pleasure to serve them with her interest, and obtained for them

a college, to which foon after a religious house was added.

The society established themselves with the same facility at Gandia, Malaga, Placentia, Compostello, Oviedo, Leon, Granada, Medina del Campo, Cordua, Seville, Burgos, Avila, Caença, Simancas, Barcelona, Murcia, Monte-Regio, Origuella, Montiel, and Ognata. Colleges were sounded for them in all these cities, and in some of them houses for novices.

These colleges and houses were for the most part, in their first establishment, inconsiderable; but the jesuits had no sooner set soot in a place, than like new Archimedes, they put the whole earth in motion.

THEIR custom was first to hire a house, and pay the rent of it with the charities which they begged from door to door. This house soon became too little to hold the crowd of scholars which the bait of being taught gratis drew to it. Affisted by the interest of their scholars relations, they easily obtained a larger house, where being still pressed for room, they engaged the city, in consideration of the publick emolument, to found a college for them. This college grew by degrees bigger and bigger by joining to it the adjacent houses, which they sound means to appropriate by pious frauds.

frauds, at the fame time that its revenues were augmented by the donations and legacies, which, at their instigation, the bigots, whose consciences they governed, bestowed

upon them. - Johning

In effect, at first, they had only a small hired house at Rome. Afterwards they gathered charities enough to take a greater Then they had given them Notre-Dame de la Strata, which ferved as a parish. They were not long there, before they complainedl of want of room. They enlarged lit; and after this enlargement, added to it like. wife St. Andrew, the neighbouring church, which they took away from the right owners, under pretence that they made an ill use In fine, cardinal Alexander Farwefe, grandfon to pope Paul III. thinking to fanctify the unjust riches which he bad accumulated during the long pontificate of his grandfather, and to purchase by them friends to fecure him a place in heaven, built that sumptuous edifice Grand Jesus, which they have at Rome, and where their monarch has established the throne of hisempire. valt moor not balleng . ha

But let us return to the establishment of the society in Spain. Araos, whom Ignatius had made provincial of this kingdom, laid the first foundation of the college of Salamanco. Cardinal Franciscus Mendozza, who was

was the founder of it, built it according to a magnificent plan, which a jefuit had drawn, called Michael de Torrez, who came on purpose to Rome to give directions for this edifice, and who was afterwards rector of this college, y a shift for could could

WHILE they were building it, the jefuits, the they lived in an ordinary hired house, did not fail, in a very short time, to bring under their direction almost the whole city. As casuists are for mitigating things they were suspected of having softened the precepts of the gospel, in order to draw the greater crouds of finners. The monks of Salamanca, having at their head a holy man, who had voluntarily laid down a bishopric, to follow preaching, at which he had an excellent talent, loudly exclaimed from the pulpits against these new directors of conscience, whom he accused volvemiffness; and rendered their doctrine fo much suspected, that every body abandon-Kibidskeyro, with a ference and oleala, math a

DESTITUTE of the protection of the cardinal de Mendozza, whom death had deprived them of, and too weak to relift fuch powerful adverfaries, they chose to diffemble for a while, when pretending to be ignorant of what was alledged against them, they continued their usual occupations, but with for devout, humble, and mortified an outfide, that they foon regained, by these pious appearances, the confidence of all the inhabitants; and even engaged a great number of scholars of the

university to embrace their order.

Siliceo, bishop of Toledo, a very delicate affair. Having taken the liberty without his permission, to administer the sacraments in his diocese, under the umbrage of exclusive privileges, which the holy see had granted them, this bishop, who was a zealous defender of the sacred and unalienable rights of the episcopacy, interdicted the jesuits, and pronounced a sentence of excommunication against all persons that should confess to them. Then he forbid the religious and curates of his diocese to suffer any priest of the society to preach, or say mass in their churches.

of all this, far from being afflicted, rejoiced at it. This now tempest, said he to Ribadeneyra, with a serene and pleasant countenance, is a good omen to us: It is an evident sign, that God will make use of our ministry in Toledo. Por, in sine, experience teaches us, that oppositions prepare every where the way for the establishment of the saciety; and the more it is traversed in a place, the more progress it makes therein. Nevertheless, he did not fail to write to Spair.

Spain, and to order the jesuits neither to spare entreaties nor submissions, to appease the archbishop. Villeneuve, who, notwithstanding his ignorance, was rector of the college of Alcala, which was the only one that the society had in the diocese of Toledo, submitted to the meanest things in order to reconcile this bishop; but, not being able to succeed by this means, they used others to content him, or at least mollify his anger. The society had powerful friends and they made use of their mediation. In fine, they less no stone unturned, but still to no effect.

IGN ATIUS, seeing that all his endeavours were to no purpose, had recourse to the protection of Julius III. and ordered the jesuits of Alcala to lay their complaints before the royal council of Spain. His holiness wrote to the archbishop, that he was informed with no less surprise than grief, that he was the only one who used the society of Jesus ill, which had been so solemnly approved by the popes, so much esteemed, and so well received in catholic

countries.

On the other hand, the royal council having examined the bulls and privileges of the jefuits, and finding the proceedings of the archbishop contrary to the authority of the holy see, made a decree in their favour. This decree, joined to his holines's letter, obliged

to let them enjoy their exemptions.

This great prelate died foon after, and his eyes were no sooner closed, then the jesuits were called to Toledo, where the first house given them was a fine building which this bishop had lately erected for his own clergy: An accident worthy of admiration, says Ribadeneyra upon this occalion, A primate of Spain uses bis utmost efforts to banish us out of his jurisdiction; and without thinking on it, he builds for us a magnificent palace in the metropolis of his diocese.

This form having been thus appealed, another much more violent arole at Saragossa, the capital of the kingdom of Arra-gon. They were called there in the year gon. They were called there in the friends which they the kingdom; and the friends which they had acquired in this city, among whom was Peter Augustin, bishop of Huesca, had bought them some houses to lodge them, till they had a college built for them.

BUT both fecular and regular ecclefialtics, feeing that these new comers already began to break in upon their prerogatives, by building a chapel, refolved to oppose this bold attempt. The Augustins, seconded by the curate of Magdaline parish, who was

begildo .

Barnardine, and nephew of the grand-vicar of the archbishop of Saragossa, gave them to understand, that, by a special privilege, granted both to them and to all other mendicant orders, it was exprelly forbid to build any church or monastery within forty yards of their convents; that therefore, till this decree was revoked, they had a right to make them discontinue the building of the chapel which they had begun, because it was within the limits prohibited by their privilege.

THE Jesuits not paying the least regard to this prohibition, carried on their building with more vigour than ever. They infifted upon it, that it was above an hundred and fifty yards from the convent of the Augustines; and that likewise the bulls, which the popes had granted them, having formerly derogated from these privileges, and given them the power to build churches whereever they thought fit, they could not difpute with them this right, without being guilty of disobeying the holy see.

THE chapel being finished, they made choice of a festival, to celebrate in it, with greater solemnity, the first mass. They invited the viceroy, the greatest lords of hiscourt, and the principal citizens to be present at it. The day appointed for the ceremony being come, just when the priest was going VOL. II.

up to the altar, the grand-vicar fent an order to stop him. But the Jesuits, paying no regard to this order, celebrated their mass with all the pomp they had prepared for this occasion.

THE grand-vicar, by the contempt which was offered to his authority, forbid the people, under whatever pretence, to be present when they faid mass, or any other part of divine service. He caused this deeree to be fixed upon their gates, and ordered the curates to publish it from their pulpits. Not contented with this, he excommunicated all the Jesuits of Saragossa, by dolefully, ringing of bells, and all the horrible ceremonies

practifed upon fuch occasions.

This excommunication rendered them fo odious, that every body shunned them as damned fouls. They painted them and the bishop of Huesca, their patron, grasped in the claws of devils, who were cafting them into hell-fire; and they hung up their pictures drawn in this frightful manner in all public places. Wherever they met them, they loaded them with the most odious reproaches. They even knocked at their doors to infult them, and flung a shower of stones against the windows of their houses. In fine, the people carried their refentment fo far against them, that they would have extirpated them, if they had not faved themthemselves from their fury by a precipitate

flight.

Any class of mankind, besides Jesuits, would have bid an eternal farewel to a city which had treated them with so much contempt. But they, being accustomed to bear the greatest indignities, and even to turn them to their advantage, retired only for a little time, to shelter themselves from the storm, and to return when it was over. For this purpose, they retreated to Pedroles, a little town in the neighbourhood, where they made up the matter.

The powerful friends which they had at Sarragossa, took their part so strongly, that they prevailed with the archbishop, through the dread of incurring the resentment of the pope, and the king, to revoke the decree of the grand-vicar, and to take off the excommunication which he had pronounced against them. Afterwards they engaged the senate to recal the Jesuits and make them welcome. This made them forget the insults

which they had met with.

In fine, it being resolved to receive them in triumph into the city, the grand-vicar, the senators, the magistrates, and the king's officers, accompanied by an incredible crowd of people, went before them. They put them upon mules sumptuously adorned. Two gentlemen walked on the side of each

Jesuit,

Tefuit, and in this manner they conducted them amidst the acclamations of the people, to the college of the fociety, where the viceroy and inquisitors were waiting for them. The bishop of Huesca said mass in his pontifical robes, as a thankigiving for their return, after which, they were put in possession of their houses, and their chapel.

In this manner the Jesuits established themselves in Spain. We shall now shew, upon what occasion, and by what means, they introduced themselves into Flanders, the United Provinces, England, Germany, the Em-

pire and the North.

Some young Spanish Jesuits, who studied at Paris, having been obliged, in the year 1542, to quit France, because the French were at war with Spain, retired into the lowcountries. Dominic, their superior, who had founded the college of Valence, brought them to Louvain, where he put them to their studies. As soon as they had compleated thefe, fome of them went into the other cities of Flanders, with several of their companions, whom they had engaged to embrace the order of Ignatius.

THEY continued there a considerable time without houses, and lived only upon charity. But, in fine, having found means to infinuate themselves into the favour of some of the magistrates of Tournay, whose children they they taught, they prevailed with the city to

found a college for the new fociety.

The states of Flanders, which the inhabitants of Tournay, who did not love the Jefuits, incited against them, expressy forbad all religious orders newly founded, to build any house, monastery; church, chapel, or college, in any place whatever of the low-countries subject to the obedience of the eatholic king, without a special privilege from his mainster.

from his majesty.

lonatius, being informed of this obstacle, immediately dispatched Ribadeneyra into Flanders, where at that time Pbilip II, resided. Ribadeneyra, supported by the recommendation of the pope, and assisted by the interest of Don Gomez de Figueroa, who was in high esteem with Pbilip, and an intimate friend of Ignatius, with greater ease obtained the savour which he requested, as he persuaded this monarch, who was a great biggot to the catholic religion, and an implacable enemy of the protestants, that none but heretics would oppose the establishment of the Society of Jesus, because they waged a continual war against them.

AFTERWARDS, through the interest of the duke of Alba, the duke of Parma, and the marquis of Spinola, they established themselves at Antwerp, Bruges, Liege, Ghont,

Bruffels,

Bruffels, Mons, Liste, Doway, Maestricht, and in several other cities of the low-countries. At Antwerp they bought the great Hotel of Aix, which they enlarged and considerably embellished. In fine, in a little time they grew extremely rich in Flanders, through the legacies that were left them by the Spanish officers, whom they made believe that they expiated by them the punishments deserved by the robberies, cruelties, and sacrileges which they had committed.

HAVING gained firm footing in Flanders, they form'd a design of going into the united provinces. They found means to creep in there under the disguise of merchants, being provided with paffports, which prince Maurice had granted to the merchants of Flanders to procure them a free passage. But the states-general, being informed of the treasons they were carrying on, in order to fubject the country to the pope and the king of Spain, to the first with regard to spiritual matters, and to the second with respect to temporals, published an edict \* in which it was declared, that all those who belonged to the destructive and bloody order of the Jesuits, that were to be found in the united provinces, should depart from thence, and

On the fourth of April 1596.

that such as resided out of their dominions, should for ever remain without them, under the penalty, with regard to both, of incurring corporal punishment. The same edict obliged all the subjects of the republic, who had children in the colleges of the fesuits, to recall them home within the space of a month, and forbid them to send them there ever after; declaring all those who had studied with them for ever incapable of enjoying any charge or office.

This edict, so many times confirmed and renewed, had not force enough to deter the Jesuits from coming into the United Provinces, where ever since they have remained. And tho' they dare not appear in public, notwithstanding their secrecy, they always have a considerable party there among the Roman catholics, and oppose the Jansenists,

tho' they are protected by the state.

When Maestricht became subject to the republic in 1632, the Jesuits enjoyed the sull extent of their privileges; but they soon rendered themselves absolutely unworthy of them, for shortly after, father John Baptist Boddens, who was rector of their college, and father Gerard Paesman, and Philip Nottin, his brethren, treacherously complotted to deliver up this city to the Spaniards. Accordingly they were punished with the utmost severity, on the 14th and 20th

20th of July 1698. But, according to the constant maxim of their company, they feemed to them only the more worthy of be-

ing inrolled among their martyrs.

THE reunion of England to the holy fee was the object of the most ardent wishes of Ignatius. This kingdom, which formerly was the brightest gem in the pope's mitre, in the year 1584, had cast off the papal yoke; and acknowledged no other head of the English church, than Henry the VIIIth. But, during the reign of this prince, who was an irreconcileable enemy of the papacy, and in that of Edward the VIth, his fon and fuccessor, he was obliged to confine his zeal to simple desires.

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He thought he could bring it about under the bloody reign of queen Mary, who fucceeded Edward, her brother. As foon as he heard that the had defired Julius III, to send into England cardinal Reginald de la Pole, with the character of legate, to reconcile the kingdom to the church of Rome, he offered this prelate to receive into one of the fociety's colleges, established at Rome, as many English young men of good natural parts, as his eminence should think fit to lend him. His defign was to educate them in the maxims of the fociety, and to fend them afterwards into their own country, had the rote of themself florest out that

to defend there the pretentions of the holy

Bur his offer being rejected, he wrote to Spain to Araoz, and Francis de Borgia, the one a provincial, the other a commisfary of the company in this kingdom and ordered them to use their utmost efforts to go into England along with Don Philip, the fon of Charles V. who was going thither to espouse Mary. This order came too late, and when Ignatius was told of it, he ordered Bernard Olivier, who was at Tournay to go immediately to London with: a companion. Accordingly Olivier went forthwith to Anvers, to imbark; but the unexpected return of Philip into the low countries obliged him to decline this voyage, as he did not undertake it but in hopes of being protected by this prince.

IGNATIUS having miscarried in his différent attempts, the fesuits, animated by the same zeal with him, used all their endeavours to get into England. Seeing that Mary reflored the ecclefiaftical effates which had been annexed to the crown, they thought their ministry was necessary to prevail with the lords, who were in possession of those estates, to follow the queen's example.

THEREFORE they infinuated to cardinal: de la Pole, that the Benedictins were a burthen to the public, instead of affilting C 5 then ;

them; but, as for themselves, if they could obtain the suppressed monasteries, they would turn them into seminaries and colleges; and that as no body understood better than they the art of moving the consciences of dying people, in a few years, they would make the church recover the greatest part of its patrimony.

This proposal was likewise rejected by de la Pole, who never would employ them, nor even allow them to come into England. This was an extream mortification to them, and made them look upon this worthy car-

dinal as an enemy to their Society.

De la Pole died the 17th of November 1558; but the Jesuits were nothing the nearer for his death, because on the same day England lost Mary; and Elizabeth, who succeeded her, re-established the protestant religion. Paul V, and Pius IV, having made vain efforts to bring her back within the pale of the catholic church, the one by haughty menaces, the other by mild admonitions. In fine, Pius V, who succeeded the last, solemnly excommunicated this princess, on the 25th of February 1569.

THE sentence pronounced against her was as follows, that in quality of a sovereign, established over all nations, to pull down, destroy, dissolve, put to death, to make settlements and raise edifices, be declared the said Elizabeth a

beretic,

tic, and protector of beretics; cut ber off and ber adberents from the body of Jesus Christ; deprived ber of ber pretended right to the crown of England, and all other dominions, dignities and prerogatives; freed ber subjects and all others, from their oaths of allegiance, in whatever manner they might have tendered them; and forbid them, under the penalty of excommunication to obey her edicts, statutes and mandates.

ONE John Felton was so religiously mad as to fix this sentence upon the door of the bishop of London's palace, and to boast even upon the scaffold, where he received the reward of his fanaticism, that he had done a singular service to the good cause.

THERE were some catholics in the northern provinces of the kingdom, who, in vertue of the pope's bull, took up arms against the queen; but the conspiracy being discovered, was stifled in its birth. The queen herself reaped this advantage by it, that the parliament, to prevent such revolts for the future, decreed the punishment of death to those who should call her majesty, schismatic, heretic, insidel, or usurper; and forbid under the same penalty the bringing into the kingdom bulls, briefs, or other dispatches from Rome.

This decree, which was made with no other view than to protect the fovereign

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authority from the flagitious enterprises of a foreign power, could not affect the consciences of catholics who were willing to live as loyal subjects. Likewise the most learned and religious divines among them. made no feruple to declare both publicly,... and in writing, that they acknowledged in queen Elizabeth, as full and entire an aushority, power and superiority over them and all the other subjects of the kingdom, as in any other of her predecesfors, that, notwithstanding any contrary authority whatever, or any declaration made or to be made, either against the queen, or against those of ber subjects who continue in their obedience to ber, and ceafe not, to support ber rights, and those of ber dominions, they would defend ber and their country, upon all occasions, and that they would always obey ber majesty in all temporal concerns.

In confideration of such a satisfactory declaration, the catholics were permitted to exercise privately their religion, and their priests were allowed to administer to them the sacraments in the same manner as before. They enjoyed this tranquility, when the missionaries, educated in the English seminaries of Rome and Rheims, and sent by the pope, came to disturb it, by making them scruple

their obedience to the queen.

THESE missionaries had two Jesuits at their head, called Robert Parsons and Edmond Campian,

that set soot in England. They embraced the protestant religion, in the beginning of queen Elizabeth's reign put afterwards becoming catholics again, they left England and went to Rome to turn Jesuits.

Gregory XIII. who found in them all the qualities necessary to make the design succeed which he had conceived, of reducing England to the obedience of the holy see, sent them thither in the beginning of the year 1580, with a bull, which confirmed the excommunication sulminated by Pius V. his predeces-

for, against Elizabeth.

But, as the English catholicks were less powerful than they were represented to the credulous Pius, and besides, as they could not resist with impunity, a queen, who was inferior to no prince upon earth in the art of making, herself obeyed; Gregory, that he might not expose them to the rigour of the penal laws, permitted them, by his bull, a passive obedience, till such time as being in a stronger condition, they were able to put the bull of Pius V. publickly in execution.

Our two brave champions, being well infiructed by Everard Mercurian, their general, what they were to do to accomplish the defire of the holy see, set out from Rome, full of zeal and courage, and resolved to overcome or die. They took the rout of Erance; and embarking separately, in the

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disguise of soldiers, both arrived at London,

and met again, I have been in 100 1st 360

They ran such great risques there, that they were obliged to seek a more secure asylum in the remoter provinces: but, before they quitted this metropolis, Campian wrote to the lords of the king's council a letter, by which he supplicated them to obtain for him, from the queen, leave to dispute, in her presence, against the most celebrated doctors and professors of the two universities of the kingdom; offering to demonstrate to them, by invincible arguments, the truth of the catholick faith, and to oblige them to acknowledge, that the separation of the protestants from Rome was unjustifiable.

As to the rest, added he, I would have you to know, my lords, that all the Jesuits of our company, diffused over the whole world, are entered into a league against you for your conversion, and being determined to suffer with intrepidity the punishments which you prepare for us, do not despair of your salvation, as long as one of us remains to hang at Tyburn.

Soon after his departure from London, he wrote a little treatife, which he caused to be privately printed, and distributed in all parts a great many copies of it. This treatife, which he dedicated to the universities of Cambridge and Oxford, contained ten proofs of the catholick religion: proofs, according to him, so convincing, that they were sufficient to justify

justify him in the impudence with which he had challenged alone to a controversy all the doctors of so learned a nation.

NEVERTHELESS the queen, being informed of the views with which Parfors and Campian were returned into England, and feeing that they had so changed the inclinations of the catholicks, that most of them ceased to be of that religion not from any principle of conscience, but only from a mere spirit of faction, resolved to cut off and eradicate so

great an evil.

Accordingly the published a very fevere act against the Jesuits, missionaries, and sayers of masses, who were in the kingdom, should come, or be fent into it, forbidding all her fubjects, under the penalty of being punished as rebels, not only to receive, entertain, fuecour, or countenance any of those emisfaries of the pope; but likewise enjoining them under the fame penalty, to discover those whom they knew sheltered such disturbers of the public tranquility, or neglected to give information of them to the nearest magistrate at hand, in order to their being apprehended, examined and punished according to the rigour of the laws of the realm, and the statutes of her majesty.

AFTER the publication of this act, they fearched all the houses of suspected catholicks, and a reward, nay a general pardon for all crimes, was promised to any body that should impeach

impeach, or deliver into the hands of justice any Jesuit. Parsons had the good luck to escape the most diligent searches after him. But Campian, notwithstanding the precaution he took to change his name, his cloaths and lodging every day, was discovered by the treachery of a false brother, called George Eliot; and being arrested in the castle of Lyford, he was brought to London, where he was prosecuted in form.

His judges, being willing to convince him by his own doctrine, that he was returned into the kingdom only to withdraw the queen's subjects from their allegiance, put to him the following questions; and insisted upon his answering them categorically.

They asked him, I. Whether the bull of Pius V. against the queen, was just; and whether her subjects were obliged to submit to it? II. Whether Elizabeth was a lawful queen, whom the English nation ought to obey, notwithstanding this bull, or any other sentence that the pope had pronounced, or might pronounce for the future against her majesty? HI. Whether the pope had a right to give power to the queen's subjects to take up arms against her; and whether they could do it lawfully, or no? IV. Whether the pope, for any cause whatever, can absolve her majesty's subjects from the oath of allegiance which they have taken to her? V. Whether doctor Nicholas Sanders, and Richard Briskels.

Bristol, taught truth or error, by approving and confirming as they did, the bull of Pius V. the one in his book intitled, The visible monarchy of the church, the other in his treatise of Reasons for embracing the catholick faith? VI. Which side the English ought to take, if the pope should happen by a bull or a declaration to pronounce the queen an unlawful queen, and free her subjects from their oath of allegiance and invade the kingdom, or cause it to be invaded by any other invested.

with his authority?

Campian, who could not honeftly answer these questions, without declaring himself guilty of the crime with which he was charged, chose to wave them. I am not obliged, said he, to answer these questions, which this tribunal has no right to put, whose business it is to judge facts and not thoughts. It belongs to the universities to propose such topics and to refolve them by theological arguments. But, notwithstanding this subterfuge, it was legally proved that he had taught, that the queen was lawfully deposed, and that he had brought from Rome a bull, which confirmed this deposition. Therefore, according to the laws of England, he was con-demned to the common punishment of criminals for high-treason, which was inflicted upon him at Tyburn the first of December, 1581. arter propagate in the contract of the state of the state

His execution, which was followed by that of Alexander Briant, did not in the least diminish the zeal of the Jesuits. Firm to the vow which they had made of regaining England or perishing in the attempt, they laboured with greater ardour than ever to accomplish this dangerous undertaking. Thomas Cotton(1), John Cornel(2), Robert Southwell (3), Henry Walpole (4), Roger Filcock (5), and Francis Page (6), distinguished themselves among the rest; and by braving the gibbet, met with what they sought after.

Few conspiracies were carried on against Elizabeth in which the Jesuits were not more or less concerned. Bennet Palmio, and Hanibal Codret, countenanced that of William Parry (7); William Holt advised those of Patrick Cullen, Williams and York (8). And it was by the exhortations of Richard Walpole (9) that Squire resolved to poison this princess.

James I. who succeeded Elizabeth, in the beginning of his reign (10) published a proclamation, by which they were all banished the kingdom; not out of hatred to the catholick religion, as it plainly appears, but only because they taught, that the pope had a right to excommunicate kings, to depose them, to give their kingdoms to others, and to absolve their subjects from their oaths of allegiance.

(1) In 1582. (2) In 1601. (3) In 1595. (4) In 1595. (5) In 1601. (6) In 1602, (7) In 1519 (8) In 1592. and in 1594. (9) In 1597. (10) In 1604.

allegiance. This proclamation, which was not rigorously executed, left the catholicks the liberty to believe what they thought fit; and required nothing of them but that they should renounce the belief that the bishop of

Rome has any fuperiority over kings.

HE confirmed this toleration in the speech which he made at the opening of the first parliament that he called. But, as they flattered themselves that this prince, who greatly careffed them, and made them specious promises, when he was only king of Scotland, would re establish their religion, some of the most zealous amongst them, whose consciences the Jesuits directed, seeing all their hopes frustrated, and being discontented with a liberty which they could not purchase but by abjuring the favourite opinion of their ditectors, formed, in order to obtain their full fwing, the blackeft defign that ever was heard This was to blow up the king, the queen, prince Henry, the presumptive heir of the crown, the peers of the kingdom, and all the provincial deputies, by springing a mine under the parliament house, while the king was making his speech to the lords and commons.

Bur an anonymous letter, wrote by one of the conspirators to a lord of his acquaintance, whose life he was willing to save, discovered, and rendered ineffectual this diabolical plot, which proved fatal only to the conspirators, sandw

of which eight of the ringleaders were executed for high treason on the 31st of December, 1606.

By their depositions it appeared, that Henry Garnet, Ofwald Tesmond, and John Gerard, all three Jesuits, had been consulted, and had approved of the conspiracy. The two last escaped; but the first was taken up, as was likewise another of his brethren, called Edward Oldcorn.

They were both condemned to the same punishment that had been inflicted upon the conspirators; Garnet, for not having discovered the plot, of which he was legally proved to have had full knowledge; and Oldcorn, for having said in public, after the plot was discovered, that the miscarriage of it did not render the attempt less justifiable; and for having exhorted his followers not to be discouraged at it, but to hope that God would bless some other enterprise.

AT last, after the affassination of Henry IV. which happened at Paris, in the year 1610, James, who was frighted at the danger he was in of undergoing the same sate, while there were any Jesuits in his dominions, is sufficient out a proclamation, by which they were all ordered to depart the kingdom. But, notwithstanding this proclamation, and all the severe edicts which were published from time to time, against them, always some of them have remained in Engrand;

where,

where, in order to disguise themselves, they assume all forts of characters, even that of quakers, which they are very dexterous in mimicking.

GERMANY was more favourable to them: William IV. duke of Bavaria, who had made an oath to extirpate the protestants by force of arms, defired lenatius to fend him forme divines of his fociety, in order to raife the reputation of the catholic divinity, which Luther's and Calvin's disciples rendered quite contemptible. For this purpose, 12natius chofe Salmeron, Le Jay, and Canifius. and defired them, in passing through Boulogne, to take the degree of doctors, to the end that they might have a character which might give a fanction to their doctrine is Sal meron undertook to explicate the Epiftles of St. Paul; Le Jay, David's Plalms; and Canisus, the master of fentences, w 21082

Tho' they were dignified with the specious title of doctors, nevertheless their lessons were not looked upon as more solid by the protestants. However, they were so well received by the catholicks, that William resolved to build for them a magnificent college. Death prevented his design, but they lost nothing by it; for Albert V. his son, to whom he recommended them on his deathbed, instead of this college, sounded two for them; one at Ingolstade, the other at Munich, the capital of his dominions,

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Ferdinand,

Ferdinand, King of the Romans, tho' favourable to the protestants, with whom he agreed pretty well in the principal articles of religion, nevertheless, to please the pope, whom he stood in need of, invited the Jesuits to come to Vienna. At first he placed them among the Dominicans, but they did not remain there long. The fear of incommoding those religious made them seek fresh quarters, and they went to live in a deferted convent, which the Carmelites, to whom it belonged, readily furrendered to them, fays Ribadeneyra. Upon the ruins of this convent Ferdinand built for them a college. This prince likewise founded for them those of Inspruck and Prague. In fine, the company in a very short time got colleges in the principal cities of Germany, at Cologne, Avyence, Treves, Gratz, Hall, Dillingben, &c.

Colleges were likewise founded for them in the northern provinces, at Clausembourg in Transilvania, Riga in Livonia, Poloezzo in Lithuania, Bransberg in Prussian Poland; in Hungary, Moravia, Poland, Dantzick, and in fine at Thorn, whence they were expelled with ignominy in the year 1606; but they came back again to the great missortune of

the protestants of this city.

NEVERTHELESS, the divinity of the Jesuits had but little effect in comparison of that of the protestants, whose faith was daily embraced by such numbers, that the catholicks

were ashamed of theirs. Ignatius, who had too good an opinion of his emissaries, to attribute to their want of capacity the small success which they met with, chose rather to impute it to their bad speaking of the German tongue. Being prepossessed with this opinion, he thought of an expedient to remedy this inconvenience; which was to establish at Rome a German college, for the educating of the German youth in scholastic divinity, in order to send them afterwards into their own country to defend the pope's infallibility.

JULIUS III. with great joy, approved an establishment so advantageous to the holy see. He made a soundation for the support of this college, and appointed Ignatius, not only to chuse, but likewise to govern and instruct these young Germans. Ignatius sent for twenty-four from different parts of Germany, and, by the pope's order, made rules and constitutions for them, and gave them

jefuits for their directors and mafters.

The principal revenue of this German feminary, foon after the death of Julius III. not being paid, and the extreme dearth with which Rome was afflicted under the pontificate of Paul IV. making Ignatius afraid that this new establishment would be ruined, he distributed part of these young foreigners into different colleges of the company, and

made the rest subsist as well as they could,

by alms and borrowing, making the

HAVING weathered out the worst of the time, charities were brought to them from all parts; and the same spirit, which had excited Julius III. to found a college, some years after, animated Gregory XIII. to increase the revenues, and to erect the buildings in a

more fumptuous manner.

This was not the only mark of benevolence which he hewed to the jesuits. In confideration of the fingular fervices which they had rendered the holy fee, and to encourage them still to do more, he built for them, from the ground, the Roman college, which Don Francis de Burgia had founded. This pope spared no cost to make this edifice worthy the capital of the world; and having diffinguished himself by being the founder of it, he caused the following inscription to be engraved upon the first stone of the foundation: POPE GREGORY founded and endowed this college of the society of Jesus, out of a pure motive of zeal for the christian religion, and the particular affection which be bears this faciety, defiring it may be used as a seminary for all nations. Rome, in the year of our Lord 1582, and the tenth of his pontificate.

THE enterprises of the jesuits met with as much success in Asia as in Europe. Xavier, who was Ignatius's vicegerent in the Indies,

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against

laboured with indefatigable zeal to establish the company in that vast country. As soon as he had finished the college of Goa, he set out for the Fishing-coast, and passed through the cape of Comorin, the kingdom of Travencor, the islands of Mora, Manaz, Ceilon,

the Moluccas, and all the Indies.

His custom was to carry a bell in his hand, and by ringing it, to assemble the children. He taught them to make the sign of the cross, the Consiteor, Our Father, Hail Mary, the Salve Regina, and a little catechism, all which he translated into the language of the natives, which he had learnt, after a sashion, from some of them who could speak a little Portuguese. When the children could say these prayers by heart, he enjoined them to teach them to their fathers, mothers, relations, domestics and neighbours.

By the affistance of these little emissaries, he brought over to the catholick saith an infinite number of idolaters, who suffered themselves to be baptised with the greatest pleasure imaginable. But relapsing afterwards to their idolatry with the same ease, he thought proper, in order to prevent this missortune, to establish a sort of inquisition, and appointed the children whom he had converted, to be the officers of it. He took them along with him to the suspected houses which they shewed him, and made them executioners of the sentences that were passed

agoinst those, who, after having received

baptism, privately practised idolatry.

One day, having detected a man in this crime, he commanded the children to go and fet fire to his house, to give him to understand thereby, that the adorers of devils deferved to burn eternally as devils. The children flew there, and would have punctually obeyed their master's orders, if the insidel, to save his house, had not abandoned to them his idols, which they immediately burnt to ashes, as they did all that they could lay

their hands upon.

The number of the Indian profelytes daily increasing, Xavier, not being able to instruct them all, was obliged to go to Goa to get some of the company to assist him. He staid there no longer than it was necessary for that purpose, and then returned to his converts. The new conquests which he had still in view, requiring a greater reinforcement than he had brought with him, he wrote to all parts for auxiliary forces. He even invited the doctors of the Sorbonne to come and share with him the glory of his triumphs; and to encourage them therete, he assured them that there still remained a plentiful harvest of laurels to crown their labours.

In the mean time, till he should get the reinforcement which he sent for, he resolved to go to Madagascar, an island two hundred leagues long, divided into several kingdoms,

well

well peopled, and abounding in all forts of riches. He flattered himself that he should be the better received there, as two kings of this island, who were baptised by a Portuguese merchant, desired to have priests sent to them, in order to administer to them the sacraments, and baptise their subjects. Accordingly, he set out for Malaca, with a design of pursuing his journey to Madagascar: But, instead of going to that island, he went to Amboina, Baranura, Ulata, the Moluccas, and Ternate, where he thought he should be more wanted.

AFTER having established the company in all those places, he returned to Malaca, where he staid a few days. Being upon the point of his departure, the Portuguese ships, which used to come every year from China, arrived there. A Japonese gentleman, called Auger, came in one of them. He was a married man, about thirty-five years old, and rich, who having committed a murder in his own country, came to seek refuge in the Portuguese Indies. They conducted him to Xavier, who, after having instructed him in the first principles of the catholick saith, sent him, and his two servants, who were likewise natives of Japan, to the seminary of Gea.

NEVERTHELESS, Xavier, being desirous to visit again the Fishing-coast, embarked for Cochin, where he arrived the 21st of Ja-

nuary, 1548. As his principal design was to establish the company in the Indies, he got together all the jesuits that were on the coast, and distributed them in their proper places, appointing Antony Criminal for their superior. Then he set out for Goa, and arrived there the 20th of March of the same year 1548. The first thing he did was to visit the three Japonese, whom he found entirely disposed to receive baptism. He instructed them again himself, and in sine, they were baptised in the cathedral church, with great solemnity, by Don John Albuquerque, bishop of Goa.

The discourses which xavier had with them concerning their country, and the ease with which they embraced the catholick saith, made him form a design of conquering Japan, which the Portuguese had lately discovered. This enterprise appeared to him the more worthy of his undertaking, as no spiritual knight-errant had hitherto set footing in that empire, and as he persuaded himself that the glory of such a dangerous ad-

venture was referved for him.

BEFORE he set out for this great voyage, he appointed Paul Camerin superior general of all the Indies in his stead; and Antony Gomez, rector of the seminary of Goa. He sent missionaries to the Fishing-coast, to the island of Mauar, Ormus, and divers other places.

And

And after having told Camerin the manner in which he would have the company governed, he embarked with Cosma de Torez, John Pernandez, and the three Japonese proselytes. It was in the month of April 1549. They fet out from Cochin the 25th of the same month, and came the latter end of May to Malaca, where they embarked the 24th of June, in a Chinese vessel, which arrived at a port of Japan, the 15th of August 1549.

JAPAN is a country that confifts of divers islands, of which the principal gives name to the whole. All thefe islands were formerly governed by one ecclefiaftical emperor, called the Dayri, who, according to the opinion of the people, descended in a right line from . the gods of the country. This Dayri was the spiritual and temporal lord of all Japan. His reign began 660 years before Jesus CHRIST, and his defcendants reigned alone,

as he had done, above eighteen ages.

Bur in the year 1195 of the christian æra, Ferotimo, generalissimo of all the troops of the state, seeing an effeminate emperor upon the throne, rebelled against him; and making himself master of Meaco, and the neighbouring provinces, he usurped the royal authority. Upon this, the governors of the other provinces likewife took up arms; and, under the specious pretence of opposing %rotimo, made themselves sovereigns of their -oft chestre de ma Doguna sala or gipro-

into fixty fix kingdoms.

his divine extraction, and to please the people, who revered him as a God upon earth, all the royal prerogatives; but, without any other power, than that of giving vain titles of honour to kings and grandees, of governing monarchically the Japonese church, of which he is the sovereign bishop, and of canonising the dead men.

emperors, the one ecclefiaftical, who is but a phantom of a monarch; the other fecular,

who is the true and only fovereign.

Warn regard to religion, while Xavier was there, it was under no constraint: every body was free to embrace whatever sect he had a mind, and even to introduce a new one, provided it did not interfere with the state.

Ar that time, there were three principal sects, which still subsist, and are subdivided into several others. The first was the ancient paganism, the second the modern paganism, and the third the religion of the philosophers.

THE followers of the first, which they call Sinteistes, acknowledge one supreme God, and inserior deities. As they look upon these deities to be too much superior to human things to take any concern about them, they

do not worship them; but instead thereof they adore certain spirits, which, as they think, preside over the things of this world, and have it in their power to make men

happy or unhappy.

These spirits are of three different orders. The first being seven in number, are celestial spirits, that had existence before the heavens, and have governed Japan for feveral thousand ages. The fecond, being descended from the last of these celestial spirits, are terrestrial spirits, less ancient by far, but nevertheless of a very great antiquity. The third have been illustrious men, who, having distinguished themselves by their heroic actions, or an eminent fanctity, have been canonized by the Dayri's.

I'r is to these three orders of spirits, that the Syntoistes pay a religious worship, conse-crate temples, and erect altars. It is to please them, and to render them propitious that they practife interior and exterior purity, solemnize feasts in their honour, make pil-

grimages, and chaftise their bodies.

Tho' they have fome idea of the immortality of the foul, and a future state of happiness and unhappiness; yet they express little concern about what is to come of them in the next world, and all their view is to be happy in this.

THE fect of the modern paganism, or of the Budoistes, teaches, that the souls of animals

are of the same substance as those of men, and that they are immortal as they are; that the fouls of men, who have lived well, go to a region of eternal pleasure; and those of the wicked, to a place of punishment, where they are tortured in proportion to their crimes; but that these torments are not eternal, and may be shortened by the good works of the parents and friends of the deceased; especially by offerings made to the merciful Amida, and charities given to this great deity of Japan. Virtue is the only means which Budoisme prescribes, to please Amiaa, and to make the adherers to it worthy of enjoying with him eternal happiness. It consists in abstaining from murder, robbery, adultery, lying, and drinking strong li-quors; that is to say, in precepts merely negative.

THE fect of philosophers, or of moralists, is the fame as that of the learned of China. It is mere atheism, as it will appear in the course of this work. All their morality confists in living virtuously, in doing justice to every body, in obeying the laws, and in treating every body humanely and with po-

liteness.

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In other respects, the religion of Japan has a great resemblance to that of the church of Rome. It has, but under different denominations, a pope, bishops, priests, religious and hermits of both fexes. The natives in-

voke

voke faints, worship relics, adore statues and images, make processions and pilgrimages, tell beads, practise voluntary mortifications and penances, believe a purgatory, and pray for the dead.

Such were in general the government and religion of Japan, when Xavier came there to preach the catholick faith. He arrived with his companions at Cangoxima, the place of Anger's birth. This city belonging to the king of Saxuma, as foon as Anger came there, he went to pay his duty to this prince. He was kindly received by him, and eafily obtained pardon for the crime which had obliged him to go away. Their conversation was chiefly about the christian religion; and Anger, remarking that the king took a pleafure to hear him talk of it, shewed him a picture of the virgin, who held the infant Jesus in her arms. The picture was extremely well painted, and Xavier had given it to a Japonese, that he might shew it as there was occasion. The king was so highly delighted at the fight of it, that he fell upon his knees with all his courtiers, to adore her whom he saw painted, and whom he took for a goddels.

He ordered it to be shewn to the queen his mother. She was more affected at the sight of it than her son: Not contented with adoring the virgin and little Jeses, with all the ladies of her retinue, she asked a thousand

D 5 questions

She was so well satisfied with the account which Anger gave of them, that, to keep them in her mind, she desired a copy of the picture, and an epitome of the principal articles of the catholick religion. It was not in his power to content her with regard to the picture, because no painter could be found that was capable of making a draught of it; but he gave her the PaterNoster, the Ave Maria, and some other very devout prayers, wrote in the Japonese language, with which she was highly pleased.

Saxuma in such good dispositions, gave himself entirely up to the study of the Japonese language. Tho' this language is one of the most difficult in the world; nevertheless, in less than forty days, he thought he understood it sufficiently to make himself be understood, and he went to ask the king's permission to preach christianity in his dominions. The king very graciously granted his request, and even gave him a patent, by virtue of which all his subjects that were will-

ing, were allowed to turn christians.

a great favour, began immediately to preach at Cangoxima; and the first thing he did was to expound the articles of the Creed. That of the existence of a God, creator of heaven and earth, strangely surprised his audience.

He

He never was able to make them comprehend, that any thing was created out of nothing. The other articles about the Trinity and Incarnation, frighted them a great deal more. They were fo difgusted at them, that they treated the preacher as a visionary and laughed at him. This bad fuccess did not in the least discourage him. He courageoully withstood these difficulties, and endeavoured to make them comprehend, by the way of reason, incomprehensible mysteries, which reason cannot admit but by totally submitting itself to the weight of divine authority. However, by the influence of his preaching, some were induced to believe him and suffered themselves to be baptised.

But the Bonze's, whose interest it was to keep the people in the religion of the country, because they lived only upon the offerings which they made to the gods, resolved to hinder Xavier and his companions from

making any fatther progress.

They went in a body to the king. They represented to him, that he could not permit, without impiety, three miserable so-reigners, who were come to seek their bread in Japan, to destroy the alters of the tutelar gods of the empire in order to erect new ones to an unknown, turbulent and seditious God, who would allow no other deity to be worshipped but himself. The you are king, my liege, said they, it does not belong to your province.

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vince to be the arbiter of religion, and the judge of gods, who have put the crown upon your head, and by whom you reign. If therefore you do not banish the false Bonzes who make war against them, prepare yourself to withstand that which the emperor and the kings of Japan will wage against you, to revenge the

injuries done to Xaca and Amida.

The Bonzes could not have spoke to the king at a more favourable time. He had just heard that the Portugueze ships, which commonly arrived at Cangoxima, had taken the rout of Firando: and he was extremely vexed at it; not only, because his dominions received no profit from the commerce of the Portuguese, but likewise, because the king of Firando, who was his enemy, had all the advantage of it. As the favour which he at first shewed Xavier and his companions, had no other foundation than interest, he behaved very cold to them, after he had received this news.

I THANK you, said he to the Bonzes, for the salutary advice you have given me. I never had a design to make any innovation in matters of religion, and if I have shewed some marks of bounty to these strange Bonzes, it was to draw the Portuguese into my kingdom and enrich my subjects by a commerce with them, but since they have deceived me I will be revenged on them; return in peace to your monasteries, and you shall.

shall soon see I have as much zeal for the re-Agion of Japan as the most zealous Bonzes in my kingdom. In effect, as foon as they left him, he published an edict, by which he forbid all his fubjects on pain of death to quit the ancient religion of their country, to em-brace the new law preached by the European Bonzes.

XAVIER judging that a prohibition for fevere would hinder the Cangoximans from having any commerce with him, left the kingdom of Saxuma, and retired into the dominions of the king of Firando, where he was very well received. This prince, charmed with having an occasion to give umbrage tothe king of Saxama, permitted the three Portuguese Bonzes to publish their law all over. his kingdom. Xavier began immediately to preach in the city of Firando, where he gained more converts in twenty days than in a whole year at Cangoxima.

A FACILITY fogreat induced him to leave: the teachable Firando's to Terret, to finish. the reduction of them, while he went to Meaco, where he always had a defign to go; it was the capital of the empire, the conquest of which included that of all Japan.

He fet out with Fernandez and two Japonese converts, upon this great voyage, the end of Ottober in the year 1550; they gained . Facata by sea, which is about twenty leagues from Birando, and from thence embarked. radicace of the king, by means of furne pre-

for Amanguchi, which is more than a hun-

dred leagues distant.

AMANGUCHI is the capital of the kingdom of Naugato, and one of the richest cities in all Japan. Xavier stopped there to preach, but all the fruit he reaped from a month's labour there, was to pass among them for a fabulist.

He purfued his voyage the latter end of: the month of December, in a season of continual rains, and was obliged to traverse frightful forests, countries overflown with . water, impetuous torrents, to clamber up mountains and steep rocks, to pass through a thousand thorny bushes, walk upon sharp flints, and fuffer an infinite number of hardships; all which he bore with a heroic courage, and at last arrived at Meaco, in February 1551. He endeavoured to procure an audience of the fovereign pontiff of the Japonese religion, and not being able to obtain it for want of money, he preached in public places without permission. They despised him so much that they would not even condefcend to hear him; and after having preached in vain for fifteen days in this great city, where he promised himself so many wonders, he returned to Amanguchi, much afflicted at feeing his greatest enterprise misis about twenty trusts

As foon as he arrived there he obtained audience of the king, by means of some pre-

fents.

fents he made him, which he had the precaution to bring from Firanto, through

which he had passed.

These presents consisted of a small clock, a musical instrument very har monious, and some little works, the rarity of which made all the value. Oxindondo, the king of Amanguchi, was so charmed with these curiosities that he permitted Xavier to preach the European religion, and his subjects to embrace it.

His preaching was, they fay, attended with many miracles; among which, they report one fo fingular that the like was never heard of, which was, that he decided by one fingle word, ten or twelve different queftions.

Such as, what is the immortality of the foul, the motions of the heavens, eclipses of the sun and moon, the colours of the rainbow, sin and grace, paradise and hell. This prodigy, incredible as it is, was not extraordinary, but very common to Xavier, say the historians. Thus he baptised at Amenguchi more than sive hundred persons in less than two months.

Some young Bonzes there were who approved his doctrine, but the old ones spared

no pains to decry it.

What God, said they, is it which this strange Bonze comes to declare to us? A cruel Deity, who has built frightful hells to torment.

torment men with eternal punishments, without being willing to be appealed, or to take pity on their sufferings; a Deity who ordains a religion as necessary to salvation, and yet forbear for sixteen centuries to publish it in Japan, the most noble part of the world.

This discourse made such an impression on the Japonese, that they cried out, What, shall we embrace a religion which obliges us to believe that our ancestors are burning in hell?

THE Bonzes then inflamed the people by representing to them the inconsistency of eternal punishments with the attributes of God.

It is not known what answer Xavier made to those objections, but to the charge which the Bonzes were always renewing, that it could not consist with the goodness of God to leave Japan so many ages in ignorance; The reply which he made has been handed down.

To remove this difficulty, he shewed them in general that the most ancient of all laws was that of nature, a law which God had engraved in the hearts of all men; that every one who came into the world brought with him certain precepts which his own reason and instinct taught him, then searching out in them the traces of natural religion, he insinuated they would conduct them to the knowledge of salvation if they had not effaced and obscured these lights by their crimes.

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THE.

THE Bonzes fearing the people would be fatisfy'd with these reasons, did what the Ignatians themselves have done upon the like occasion; they rendered the christians suspected to the king, representing them as enemies to his person, so that Oxindon now.

became their perfecutor.

Notwithstanding this change in the king, and the bad ufage they gave those of his subjects who had received baptism, the numbers of the baptised increased to more than three thousand, but as the greater part of the fapanese declared they would not change their religion till the Chinese, whom they regarded as their masters in all forts of sciences, had given them the example. Xavier therefore resolved to go and subject this great empire to the catholick faith, that the Japonese might have a motive for becoming christians.

In the midst of these transactions a Portuguese ship commanded by Edward Gama, arrived at the kingdom of Bungo, and Xavier having been told that it would sail for China in a month at farthest, he lest Tarnez and Fernandez at Amanguchi, and with five companions travelled on foot to join this vessel.

He walked on with much alacrity till he came to a little village distant about two leagues from Figen, where his strength failing him he was obliged to stop, three of his companions went before to carry this news to

Gama,

Gama, who hearing he was so near, mounted his horse immediately with the principal Portuguese merchants, to go and receive him in state.

XAVIER, whom a little repose had quite refreshed, had already began to pursue his journey, and the cavalcade met him a quarter of a league from Figen, walking between the two companions who had remained with him, and carrying his portmanteau upon his back. Gama was no less surprised than edified at feeing a legate of the holy fee in this equipage; and having dismounted, with all: the company, falured him in the most respectful manner imaginable, and paid him all the honours due to the eminent character with which he was invefted. They then intreated him to mount a horse, but could not prevail upon him; fo that the Portuguese, leaving their horses to follow them, walked themler es to the port.

As foon as they who remained in the ship faw Kavier appear, they saluted him with all heir artillery, according to the orders their captain had left. As they repeated this compliment four times, the noise of the cannon was heard so distinctly at Fucbeo that the people were alarmed, and the king imagining the Portuguese were attacked by certain corfairs who had for some time ravaged his coast, sent one of the gentlemen of his court to the captain of the vessel to know the truth.

GAMA,

& AMA, shewing Xavier to this gentleman, told him, the noise with which they had been alarmed, was only a fmall demonstration of respect which they owed to fogreat a person, who was so much beloved of heaven, and efteemed by the king of Portugal. The Japonese seeing nothing but what was poor and contemptible in him of whom they vaunted fo much, continued fome timewithout speaking; then with the air of a man who awakened from a dream, I am at a loss, faid he, what reply to make to my prince, for what you fay agrees fo little with. what I fee, and with what the Bonzes of. Amanguchi have reported to us, if we believe them. Your Bonze is a miserable wretch, fo despised and cursed by all the earth, that the vermin with which he is covered from head! to foot cannot endure to feed themselves. with a flesh so infected as his.

GAMA then taking the word, made the finest encomium in the world on Xavier. Him who seems to you so contemptible, said he to him, is of a most noble extraction; fortune gave him great riches, but virtue has made him poor; he has generously renounced his possessions and the honours due to his illustrious birth, to devote himself intirely to the service of the sovereign Lord of heaven and earth. God has given him so great an empire over nature that he can command the winds, appeale tempests, cure the sick, raise

the dead, and foretel things to come with as much certainty as if he faw them with his own eyes: of this the king can convince himself if he will do him the honour to com-

mand him into his prefence.

The gentleman made a faithful report of all that had been said to him, and added, that the Portuguese were so inchanted with their Bonze that they esteemed themselves more happy in possessing him than if their vessel was loaded with ingots of gold. The king of Bungo, as well to satisfy the curiosity he selt to see a man whom they would have pass for a soit of divinity, as to please the Portuguese, sent a prince of the bloodroyal to invite him to come before sun-rise and knock at the gate of the palace, where he was expected with impatience.

Portuguese at having so honourable an embassa for sent them. They assembled themselves to see how Xavier would appear at court. All were of opinion that he ought to appear there with the utmost pomp and magnificence. He opposed this sentiment at first, but afterwards submitted to their reasons, which were, that they should not suffer the Japonese to continue in the salse belief that the christian religion was a sect of miserable wretches, and that their preachers were vagabonds and begged their bread.

THINGS

THINGS being thus fettled, they disposed every thing with all possible diligence for his entry, and fet out early the next day with a very fine equipage. Thirty Portuguese of note, clad in very rich stuffs, and wearing chains of gold fet with precious stones, attended Xavier, who had on a cassock of black camblet and a furplice above that, with a stole of green velvet trimmed with gold brocade. The Shallop and the two boats in which they went from the hip to the city, up the river, were covered with the finest China tapestry and surrounded with banners of filk of different colours; they had also in each of them trumpets, flutes, and other mufical instruments, which founding together made a very agreeable harmony.

THE report which spread all over Tuckeo ! that the great Bonza of Europe was coming, drew together so great a crowd upon the river-side, that the Portuguese and one of the principal lords of the court attending there by order of the king, had some difficulty

to land

THEY marched thro' the chief streets of the city with the found of flutes and hautboys, followed by an infinite number of people.

In the place before the palace of the king they found the captain of the guards, who received Xavier at the head of five hundred men under arms; from thence they passed through several halls into the king's antichamber:

chamber; from hence, after great compliments in the manner of the country, on his happy arrival, he was introduced to the audience in a chamber glittering on all fides with gold. The king received him with extraordinary honours, and even allowed him to eat at his table, which is the greatest mark of friendship the kings of Japan can bestow on those they esteem.

THESE honours acquired him so much consideration and credit among the people that as soon as he was come to the Portuguese lodgings, they came from all parts to hear him; he was not able to baptise all those whom he persuaded to embrace the catholick faith, and scarce found a leisure moment in the night to eat or to take any re-

pole.

THE Bonzes, alarmed at this progress, used all their efforts to stop it; they endeavoured to alarm the king with the sear of an insurrection among his subjects attached to their gods and pagods, and published the blackest calumnies against Xavier to animate the populace against him; but not being able to succeed this way, they had recourse to one more lawful, and which they believed would infallibly deprive him of his reputation, at least in the opinion of the king. This was, to engage him in a dispute in presence of the whole court with a samous Bonze, named Fucarandono, a man consummate in all the

Japonese sciences, and who had for thirty years taught the mysteries of Amida and Xaca in the most celebrated university of the kingdom.

This Bonze, accompanied with fix others, demanded to speak to the king in the prefence of Xavier. At the name of Pucarandono, the king was confused, and sought for

some means to refuse his request.

This prince, willing to keep the friendship of the Portuguese, whose commerce enriched his kingdom, was afraid of losing their esteem if he permitted their idol Xavier to receive a public confusion; for however high an idea they had given-him of his capacity, he did not believe him able to cope with fuch a powerful adversary. Xavier, who perceived the embarraffment of the king, and suspected the cause, intreated him to permit the Bonze to enter that instant, and say whatever he pleased. As for what regards me, my lord, added he, you need give yourself no pain; all the Bonzes in Japan, or all the learned men in the world against the doctrine I preach, would be like the shades of night against the light of the sun.

The king, re-affured by this confidence, permitted the Bonze to enter. Fucarandana, after having paid the usual homage to the king, made Xavier great compliments, and being seated opposite to him, I know not,

word box faids

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faid he to him, whether you know me, or to fay better, whether you recollect me.

I no not remember, replied Xavier, ever

to have feen you.

I see, said the Bonze, turning to his companions, I shall not find much difficulty in vanquishing a man who has conversed with me more than a hundred times, and yet does not recollect me: then beholding Xavier with a contemptuous smile; Have you now remaining, pursued he, any part of the goods you sold me at the port of Frenajoma? Truly, replied Xavier, I never was a merchant in my life, and I never saw Frenajoma. You have only forgot it, replied the Bonze.

Since you have a better memory than I, faid Xavier, do me the favour to recal it to my remembrance, and think you speak before the king. I very well know, replied the Bonze, that it is now just fifteen hundred years since you and I, who were merchants, trafficed at Frenajama, and that I bought of you a very good bargain, a hundred pieces of silk, which I sold again for a considerable prosit: do you remember it now? But of what age are you now, demanded Xavier? I am two and sifty years old, said the Bonze. How comes it to pass, said Xavier, that you who have been but half a century in the world, should have been a merchant sisteen centuries ago, and how could you and I have trafficed

at Prenajoma, fince you Bonzes teach, that Japan has not been peopled above fix hundred years, and fixteen centuries ago was no more than a defart?

I will tell you, replied the Bonze, and you will learn by this that we have more knowledge of past things than you have of present. Know then, that the world never had a beginning, and men, properly speaking, never die; the foul only difingages itfelf from the body in which it was confined; and whilst this body corrupts in the grave, the foul finds out another body found and vigorous, in which we are born again, sometimes in the nobler fex, and fometimes in the weaker, according to the different constellations of the heavens, and different aspects of the moon. These changes of our birth cause likewise a change of fortunes. For it is the reward of fuch as have led a holy life, to have a recent memory of the different lives they have gone through in ages past, and to know themselves entirely the same as they have been from eternity, under the form of a prince, a merchant, a scholar, a warrior, and so under many other figures. On the other hand, whoever, like you, knows so little of himself, as to be ignorant of what he has been, and what he has done during the course of infinite ages, plainly shews that his crimes have rendered him worthy of death, Vol. II.

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as often as he has lost the remembrance of he different lives thro' which he has past.

XAVIER had no difficulty in refuting these reveries; and Fucarandono, not able to defend them, changed the subject, and advanced propositions so execrable that Xavier could not hear them without trembling. These turned upon that abominable passion which drew upon Sodom and Gomorrab fire from heaven, which confumed those impious cities. Fucarandono maintained with the utmost impudence, that this passion which was very common in Japan, had nothing criminal in it. But Xavier proved by fuch strong arguments that this infamous passion was a difgrace to humanity, the plague of fociety, and the horror of nature, that the king and lords of his court concluded with him, they could not too much detest so horrible a vice. The Bonze, confused, and having nothing reasonable to reply, had recourse to reproaches, and was so furiously transported with passion, that the king made him be turned out of the hall, swearing, that if the facred character of Bonze had not protected him he would have cut off his head.

FUCAR ANDONO, ashamed of his defeat, was willing to have his revenge; but the tring would not grant him permission to enter the lists against Xavier, but upon certain conditions which were to be observed both

by

by the one and the other; the principal of which were, that they should banish from their discourse all transports of anger and reproachful expressions; that the approbation of the hearers should decide the victory which should be given to that fide that had most votes. The Bonze exclaimed against this last article, maintaining, as had been done fome years before in Europe, that it was a thing strange and unheard of, that in matters of religion the Laicks should be judges. The king not being willing to recede from this point, they were obliged to fubmit to his pleasure. They pitched upon the following morning for the dispute, and some lords" of the court were chose for judges.

FUCARANDONO appeared at the appointed hour before the palace, escorted by three thousand Bonzes; but the king, who apprehended some disorder, would not permit more than four to enter, alleging that it would not be honourable for so many per-

fons to appear against one fingle man.

XAVIER, whom he had caused to be advertised of it, came at the same time, attended by the principal Portuguese magnificently cloathed, who served him as his officers, paying him all imaginable respect, sollowing him bare-headed, and speaking to him kneeling. The king received him with the most gracious air imaginable; and after E 2 having

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having commanded filence, demanded of Fucarandono, why the law which Xavier came to preach in Japan, might not be received?

BECAUSE, replied the Bonze, it is a new law, the precepts of which forbid all those things which the doctors of the past ages have permitted, and which teaches, that it alone conducts men to salvation, but above all, because it dares say, that our gods, Amida, Xaca, Gifan and Canon, are in a dark, smoaky cavern, condemned to eternal pains, and delivered up a prey to the dragon of the house of

night.

THE Bonze held his tongue after these words; and Xavier, to whom the king made a fign to reply, faid at first, that as Fucarandone had joined feveral things together in what he had advanced, he thought it better, to avoid difficulties, to fix upon one propofition, and not to quit it till they had examined whether it was true or false. This method was approved, and Fucarandono, conforming himself to it, began by asking him, why he spoke ill of the gods of the country? The name of God, replied Xavier, I give only to the Sovereign Lord, who out of nothing created heaven and earth. Amida, Xaca, Gison and Canon, who were once men, and subject to all the laws of nature, are unworthy of fo great a name. This name, which belongs only to a being, infinite, eternal,

nal, and independent, who fublists of himfelf alone, it is blafphemy to give to any creature.

ALL the affembly applauded this answer; and Fucarandono following the laws of the dispute, asked Xavier, why he disapproved of the letters of exchange which the Bonzes give in favour of the dead, since these letters being discharged with usury in the other world, they were by these means put in a condition of living agreeably; whereas, if they were deprived of such assistance they would have much to suffer?

To this, Xavier replied, that he thought it very unjust to admit a practice which put above three parts of human kind under the impossibility of becoming happy in another life, since if they could only acquire it by money, all the poor must be excluded. The religion which I preach, added he, is disinterested and equitable; it is no less favourable to the poor than the rich; it surnishes equally to the one and the other the means of being happy in the other world, and these are good works, and not money.

HAPPILY for Xavier, Fucarandono was ignorant of the catholic doctrine touching the state of souls after death, and the manner of assisting them in the other world: for if he had known what the western Bonzes teach, that souls separated from the body are pre-

cipitated

cipitated into a subterraneous place where they suffer torments, to which the greatest punishments inslicted on criminals in this life are not to be compared, and which are relieved by indulgences the pope grants to those who pay for them, and by prayers and masses which the priests and monks will not say gratis. If he had been instructed in this mercenary practice, nothing would have been more easy than to have retorted this reasoning upon his adversary, but as it was intirely unknown to him, he found himself reduced to a shameful silence.

THE dispute being put off till the next day, Fucarandono brought six other Bonzes with him of great learning, and chose them out of all the sects, that each might defend

his own against Xavier.

They put questions to him that appeared so much above the comprehension of human understanding, that he took it to be the devil who put them to him by their mouth. I intreat you, says he to the *Portuguese* that accompanied him, to assist me with your prayers; for I assure you, I stand in great need of them. It is not with these Bonzes that you see I have to do, but with the devil that possesses them, and whose organs he makes use of.

ONE of the Bonzes, or according to Xavier, the devil by his mouth, proposed this diffidifficulty. Either God forefaw, that Lucifer and his accomplices would revolt, and be eternally damned, or he did not forefee it. If he did not, his intellectual powers do not extend so far as you give out: But if he fore-saw it, where is his goodness not to have hindered the revolt and damnation of those who have, according to you, been the source of all the evils that have befallen mankind? So that you are obliged, concluded he, to acknowledge either ignorance, or malice in your God.

XAVIER was so astonished to see a Bonze reason like a school-divine, that turning to Gema, that stood just by him: See, (speaking to him with a low voice in the Portuguese language, so as not to be understood by the Japonese,) see how subtil the devil renders the understanding of these mini-

sters!

ANOTHER Bonze, seconding the attack, spoke according to the same principles: It God knew that Adam would sin, and precipitate with himself all mankind into an abys of misery, why did he create him? at least, when this our first parent was ready to eat the forbidden fruit, why did not the Almighty Hand that gave him existence, annihilate him at the same time?

A THIRD Bonze, taking up the discourse, pressed Xavier in another place. If our mi-

fery is as ancient as the world, faid he, why hath God let so many ages pass without remedying it? Why did not he come down from heaven to be incarnate and redeem mankind by his death, as foon as man became guilty? Wherein have the first race of men been guilty, to have rendered themfelves unworthy of fuch a favour? and what has been the merit of their descendants to have been treated in a more favourable manner?

Fernand Mendez Pinto, who reports thele fubril objections, has passed over in silence the replies which Xavier made to them; and is contented with telling us in general, that except the Bonzes, all the audience were fully fatisfied.

However that may be, the king, tired with fo long a dispute, broke it off abruptly by faying, that as much as he was capable of judging, the advantage was on the fide of the Portuguese Bonze; then rising, and taking Xavier by the hand, he conducted him to his own lodgings in the presence of the Bonzes, who trembled with rage, and loaded the king with a thousand imprecations.

Thus ended these disputes without any fuccess. The king and the lords of his court continued faithful to Amida and Xaca, and Xevier brought away nothing but vain

applauses, which interest obliged them to be-

The next day, being the twentieth of November, in the year 1551, Xavier, after having taken leave of the king, went on board Gama's vessel, and lest Japan the same day, where he had been two years and sourmonths.

The ship was exposed to a violent tempest, but it carried the Alexander of spiritual chivalry, and arrived happily at the isle of Sancian. Xavier sound in this port the Holy Cross, ready to sail for Malaca; and as he was willing, before he went to China, to return to the Indies to settle the affairs of the company, he went on board this vessel, which belonged to Jacques Pereyra, a rich merchant,

and his particular friend.

The conversation they had together during the voyage, turned upon the spiritual conquest of China. Pereyra, who under the habit of a merchant, had the heart of a true spiritual Paladin, approved this enterprise greatly; but the Portuguese who were in the vessel, treated it as altogether chimerical. How, said they, do you propose to enter China? Are you ignorant that the entrance is forbid to strangers upon pain of death, or a perpetual prison? They added, that it would be impossible to enter this kingdom without sending a solemn embassy to the em-

peror, in the name of John III. but that this embaffy would coft a great deal, if they confidered what prefents they would be obliged to make the king and his ministers, and there was no hope that the viceroy of the Indies would be willing to load himself with the expence of fuch an enterprise, at a time when he found it difficult to support the most pressing affairs. These difficulties began to embarals Xavier, when Persyra offered his ship and all his goods for the success of the expedient they proposed. Xavier accepted these generous offers with a transport of joy, and engaged himself on his side to obtain of the viceroy the embaffy to China for his friend.

Mean time there arose all of a sudden one of those terrible whirlwinds they call Typhons, to which these seas are subject, and which sinks a ship in an instant. All the crew believing that frightful moment was at hand when they should be buried alive in the abysses of the sea, implored the assistance of Xavier, who no sooner gave his benediction to the vessel than a perfect calm succeeded to the tempest. The rest of the voyage was happy, and more serene weather was never seen. Xavier's first care on his arrival at Malaca, was to visit the old governor Don Pedro de Sylva, and the new one Don Alvaro d'Atina; he communicated to him his project.

ject concerning the embaffy to China, and both the one and the other found it equally advantageous to the crown of Portugal and the holy see. Pereyra, encouraged by their approbation, furnished thirty thousand crowns to make preparations for this enterprise; and being obliged to go to Goa to unload the merchandizes at Sunda, he took leave of Xavier who embarked for Cochin, where he arrived the twenty-fourth of January, in the year 1552. In this city he found the king of the Maldives, a Mahometan prince, whom, the revolt of his subjects had obliged to abandon his kingdom; he finished the persuading him to embrace christianity, and afterwards, embarked for Goa, where he arrived the beginning of February.

The subjects of the Ignatian monarchy, whom he had dispersed about before his departure, at his return he found all re-united. They recounted to each other reciprocally the great things they had done; he in Japan, they in all the Indies; but nothing gave him more satisfaction than to find there were now no idol priests in Goa. The governor had banished them from thence at the solicitation of an Ignatian of the college of St. Paul, with a prohibition, at the same time to the infidels, under pain of rigorous punishments, to make any public act of their religion, in

bands,

all the district of this capitol of the Portu-

quese Indies.

THO' fuch a decree was a manifest violation of the liberty of conscience granted to the inhabitants, by the capitulation which Alphonfo d' Albuquerque made with them whenthey delivered up the city by composition in 1-510, nevertheles Xavier was greatly rejoiced at it, for the advantage it brought to the catholic church.

He had often wished to fee a hely inquifition exercised upon the Jews at Goa; those falutary barbarities which they so mercifully practifed at Liston upon those of that unfortunate nation, whom they found guilty of the crime of having observed the law of Godgiven to their fathers by the ministry of Moses; but he consoled himself with the hope that John III; would grant him this favour, which he demanded in the year 1545.

HE understood also with much satisfaction, that this prince being informed by his ministers who were at Goa, of the miracles the company performed there, was defirous of filling the East with Ignations: that for this effect he entertained a defign of founding a great many new eolleges for them, till which he had ordered that all the feminaries eftablished in the Indies should be put into their

hands,

hands, and that they should destray the expence of all their voyages, in order to lay upon them the obligation he was under of bringing the insidels to pay obedience to the pope, according to the old conventions made with the holy see when the crown of Portugal obtained that conquest of the east. There remained nothing more to give Xavier perfect contentment, than to obtain of the vice-roy Don Alphonso Noragno the embassy to China for James Pereyra; and this was granted

without the least difficulty.

But among so many subjects of satisfac-tion, he had the mortification to hear that, during his absence, Gomez, in contempt of Camerin's authority, had busied himself in-establishing new laws, and changing the domestie discipline, and in regulating the studies of the scholars upon the same plan with those of the university of Paris, where he had studied in his youth. Altho' Gomez was a great philosopher, divine and canonist, an excellent preacher, perfectly well fkilled in the management of affairs, full of zeal and: good intentions, and had always at heart the interest of the company, yet Xavier banished him the fociety for his disobedience; all the favour he would grant him was, not to ftrip him of the habit at Gou; he therefore fene him to the fortress of Dion, and ordered the

Ignatians who were there to give him his difmission, and persuaded him to return to Portugal by the first ship which sailed from thence: this was performed, and the unfortunate Gomez embarked in a vessel that was shipwrecked in the midst of the sea and pe-

rished miserably.

AFTER this terrible act of severity, Xavier applied himself wholly to the affairs of the company, and having regulated them he established Gasper Barzee, vice-provincial in the Indies, and commanded all the Ignatians dispersed in the new world from the cape of Good Hope to Malaca, the Moluques, and Japan, to obey him; he set it down as a rule to himself, to banish from the company, whatever excellent qualities they possessed, all those who undertook any thing against his authority, or did not blindly follow his orders.

He then chose for the companions of his voyage, Balthazer Gago, Edward Sylva, Peter Alcaceva, Francis Gonsalez, Alvarez Feneira de Mont-Majon, and a young Chinese secular who had been bred in the seminary at Goa; some of these were destined for Japan, the others for China.

IGNATIUS had wrote to Xavier, that it was absolutely necessary to send into Europeanable man of the company, well instructed in the assairs of the Indies, to inform the

pope-

pope and the king of Portugal of the conquests they had made in the east, in order to procure assistance from them which might enable them to make new ones. Xavier, to whom the same thought had occurred, deputed to Liston and Rome, Andrew Fernandez, a man very capable of exaggerating the services of the company, besides instructing them thoroughly in the state of the Indies. Xavier wrote very ample letters upon this subject to the king of Portugal, to Rodriguez and Ignatius; and as he was then ready to set sail for China, he informed John III. of his departure, in these words.

I INTEND to leave Goa in five days to fail for Malaca, from whence I shall go to China with James Percyra, who is named ambassador; we take with us rich presents which Percyra bought, part with your money, part with his own. Our design is to break the chains of the Portuguese captives, to cultivate the friendship of the Chinese in favour of the crown of Portugal, and above all to make war against Demons and all their partizans. The enterprise may seem hard, but what encourages is, that God himself inspired us

with the defign.

He set out the twelfth of April 1552, and approaching the city of Malaca, he saw like another Apolonius, the plague enter this city. When the mortality was quite abated, he began to treat with the

governot Don Alvaro d'Alina concerning the embaffy to China, who had approved of it the first time it was mentioned to him. Don Alvaro at first gave him good words; but displeased with Pereyra, who had not been willing to lend him ten thousand crowns the year before, and not enduring a merchant should be named embassador to for great a mionarch, he fecretly opposed this enterprife.

XAVIER employed all imaginable means to gain him, and grieved at not being; able to move him, either by a promise of a present of thirty thousand crowns, or by menaces of ecclefiaftic punishments, he ordered at last, by virtue of his character of legate of the holy fee, the grand vicar of Malaca to publish a fentence of excommunication against

him

-(13)

THESE thunders terrified Don Alvaro for little, that as foon as they were iffued, he made himfelf malter of the Holy Crofs, their veffel, and manning it with five and twenty Sailors, and fetting a commander over them, he fent them to traffic at Sancian, a little ifle in the Chinele feas.

ALTHO' the embaffy, which was to favour the entry into China was prevented, yet Xavier would not abandon his enterprise; he thought upon another method of executing it; this was, to Iteal fecretly into the kingdom. dom. If I am discovered and put into prifon, said he, I will preach the faith to the prisoners, it will spread into the city and reach the court; the lords of the empire, and even the king will have a curiofity to see a man who preaches a doctrine so new, and then I shall have an opportunity of explaining it to them.

Full of these chimerical ideas, he embarked in the Holy Cross, fent by Don Alvaro to Sancian; but because they could not make an entry into China by the way he proposed without running great dangers, he took with him a friar of the company, the Chinese of whom we have spoke, and a young Indian; he fent to Japan Xago Sylva, and Alcaceva; the first for the kingdom of Bungo, and the two others for Amanguchi. There were on board the Holy Cross above an hundred men, and they were pretty far advanced on their voyage, when the sea was becalmed so much that the vessel continued as immoveable as if it was at anchor. During this calm which lafted forty days, their water failed; forme among them died of thirst, and they must all have perished if Xavier had not by the fign of the crofs changed the falt water of the fea into fweet water, and this fweet water. was not only agreeable to the tafte, but it was also a specific, and able to cure all sorts of diftempers, two or three draughts being futfufficient to restore health to those who were sick.

This miracle, and another which he performed in the same vessel upon a Mahometan passenger's only son, who having sallen into the sea, was found six days afterwards upon the deck alive and perfectly in health, induced the Arabian Sanratins, who were going to China, and the Mahometan and his samily to demand to be baptised.

The ship's people publishing these miracles in an island named Cincheo, which they stoped at, sixty persons, some Ethiopians, others Indians, all either idolaters or Mahometans, came to the ship to see so extraordinary a man. Xavier preached a sermon to them, at the end of which they were all bap-

tifed.

While the ceremony lasted he appeared of a gigantic stature; but as soon as he had finished baptising he became of his usual heighth, which was a little above the mediocrity. In fine, after a voyage of twenty-three days, he arrived at Sancian, where he performed miracles worthy of being placed with those of the Golden Legend.

PETER VEGLIO, a rich merchant, and very charitable, having given him the key of his casket, with permission to take out whatever sum he pleased, he took from thence three hundred crowns of gold, to marry a poor girl,

girl, who was young and handsome, and in danger of being ruined. Veglio afterwards counting the money in the casket, found forty-five thousand gold crowns which had been there before, without missing one single crown.

This was not the only miracle he performed at Sancian, besides an infinite number of predictions; he raised an infant from the dead, and cleared the country of the tygers which defolated it. These ferocious beasts came out of the woods in troops, and devoured not only the children but even the men who ventured too far from the fortification they had made to defend themselves from them. Xavier, one night presented himself before them, and throwing holy water upon them, commanded them to retire and never to return again. They obeyed, and from that time no more tygers were seen in that island. .Who were at Sancian rearing

THE joy the Portuguese felt at possessing a man so extraordinary, was changed into sorrow when they understood he had only come to Sancian in order to pass into China. They endeavoured to make him alter this design by representing to him the rigorous laws of the Chinese against strangers, and the cruelties they exercised upon them. The best that you can expect, said they to him, is a perpetual prison, and it is not that which a

hero

here ought to feek who proposes to himself the conquest of all the east. I am called to this high enterprife, replied he, by a celestial vocation, and if I doubted of the fuccess of it, and if intimidated with difficulties I should fail in courage, would not that be fomething worse than all the evils they threaten me? In fine, my refolution is taken; I will go to China, and nothing is able to make me change this defign, tho' all the devils and their imps opposed me I should brave their rage: when heaven is for me what can I have to fear from hell. But not finding any failors bold enough to carry him to China, a Chinese merchant was willing to hazard the danger, provided he would pay him well. Xavier made an agreement with him, and obtained of his friends the sum the Chinese required for carrying him to Canten. As foon as he prepared himself to go, the Portuguese who were at Sancian fearing his zeal would ruin their affairs, and put their lives in danger, conjured him to have pity on them, their wives, and children, tho' he had none for himself. Touched with their tears, he engaged his word to them that he would not go to China till they had terminated all their affairs, and departed from Sancian.

In the mean time he was seized with a violent sever, and the Portuguese took occason from this accident to tell him, that heaven declared itself against his voyage to China; but recovering in five days, he pursued his design with more ardor than ever.

ALL the Portuguese ships having set sail for the Indies, except the Holy Cross, which was not compleatly loaded, Xavier, after their departure was reduced to such a want of all things that it was with difficulty he found wherewithal to live. The fever returning on the 20th of November, he retired into the Holy Cross, which was the common hospital for the sick.

As the agitation of the vessel gave him great pains in his head, he intreated the captain the following day to set him again upon land. They lest him on the shore exposed to the injuries of the weather, at a time when the north wind was very piercing, and he would have died without any assistance, if a Portuguese more charitable than the rest had not taken him into his cabin.

THE fick man complaining of a pain in his fide, that he was very aguith, and felt a very great oppression about his heart, made the chirurgeon of the ship let him blood, which he did so ill that his nerves were affected, and he fell into faintings and convulsions; they bled him a second time, and this second bleeding was attended with the same accidents as the first. His illness increasing till the twenty-eighth of November, the seven

flew

flew into his head and caused a frenzy in his brain, during which he raved of China, and talked of nothing but the battles he was to give the bonzes.

Ar last he died in this delirium the 2d of December, in the year 1552, aged forty-fix years, ten and a half of which he had spent in

the Indies.

AFTER his death the company made an aftonishing progress in Japan. Reasons of interest were the principal cause of the facility they found in making proselites and establishing themselves there. For the Portuguese were very well received, and the kings of this empire being very desirous to draw them into their dominions because they made commerce sourish among them, granted all sorts of privileges both for them and their religion.

THE Ignations, who were permitted to preach publickly, having reduced an infinite number of Japonese to the obedience of the holy see, subdued at length the kings of Bungo, Arima and Imura, whom they perfuaded to send an embassy of obedience to

Gregory XIII.

This embassy arrived at Rome in the year 1585, and was received with an extraordinary solemnity, pomp and magnificence. The embassadors presented his holiness their letters, which were inscribed, "To him who holds the place of God upon earth." Gre-

gory careffed them greatly, and dying foon after he had given them audience, Sixtus V, who fucceeded him, careffed them still more.

CHRISTIANITY was so much advanced in Japan, that the emperor, uneasy at having above two hundred thousand christians in his empire, in the year 1586, forbid all his subjects under pain of death to embrace the religion of Europe, and fix years after, interdicted all the christian churches; but the profelytes of the Ignatians, confiding in their numbers, notwithstanding this prohibition, continued their exercises, and by that means drew upon themselves a cruel persecution, which after having spilt a deluge of blood during half an age, put an end to them at last by a general massacre, of which the difcovery of a conspiracy was the cause.

This conspiracy, contrived by the Portuguese and Japonese christians, at the instigation of the Ignatians, tended to change the government of the empire, and fet a catholic prince upon the imperial throne. The Fortuguese engaged themselves to provide vessels and ammunitions of war, and the Japonese to

Pope Gregory XV. having approved and blest this enterprise, it was far advanced when the Dutch, rivals and enemies to the Portuguese, who were then under the dominion of Spain, and at war with the States-

General

General of the United Provinces, took a Portuguese vessel near the Cape of Good Hope, in which they sound letters from some Japonese christians to Europe, requiring them to put the last hand to the treaty. These letters the Dutch sent to Meaco, which enraged the emperor so much against the christians, that regarding them as traitors, he resolved immediately to exterminate them, to put his crown and life in safety. He began by burning the persidious Japonese alive, and in the year 1587, published an edict, by which he banished all the Portuguese from his dominions, and forbid any strangers to enter them under pain of crucisision.

THE Portuguele endeavoured to make this conspiracy pass for a chimera, forged by their enemies to ruin them, and set all their wits to work to prevail upon the emperor to revoke his edict: but this monarch was inexorable, and obliged them to quit Japan. As soon as they were gone he wholly applied himself to the utter extirpation of christianity.

THE Japonese christians, reduced to the last despair, revolted, and formed an army of forty thousand men, which became more numerous every day; animated with a zeal for religion which inspired the most cowardly among them with courage, because they perfuaded themselves heaven fought for them, they sustained for some time all the forces of

the empire, but at length overpowered by numbers, they retired into the castle of Simbara, situated on the coasts of Arima, resolved to defend their lives till the last drop of blood remained. They were here besieged by the emperor's forces, and with the assistance of the cannon in the Dutch vessels they made so terrible a fire against the place that it was soon reduced to asses, with all those who defended it; after which they massacred without pity all the christians dispersed in every part of the empire.

This cruel massacre was perpetrated the 12th of April, 1538, and on that day three hundred and seventy thousand christians were murdered. Thus the Ignatians in one single day lost the fruits of near a hundred years labour, and were for ever excluded from Japan, which they were upon the point of reducing entirely to the obcdience of the holy see. This sad reverse of fortune caused the greater forrow among them as the loss they

had fuffered was irreparable.

The company was more happy at China, which they entered in the year 1581, twenty-nine years after the death of the great Xavier, who expired at the very gates of this empire; to the conquest of which he believed himself called by a divine inspiration. Three Italians, Michael Rugeri, Francis Passio, and Matthew Ricci, were the knights which Alex-

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ander Valingan, visitor of the company in the Indies chose to put an end to this perilous adventure, which Xavier had attempted in vain.

THESE three Paladins, after a thousand fatigues and hardships, which they bore with an immoveable constancy, penetrated in the year 1583, into the heart of China, and into places which till then were inaccessable to strangers; they laid the first foundations of the Ignatian mission under the jurisdiction of the bishop of Macaa, to which diocese Gregory XIII, at the request of the king of Portugal, had annexed all the lands and illes to be conquered in the kingdom of China.

Among the Chinese there were three principal sects; that of the Magicians, that of the

Idolaters, and that of the Learned.

THE fundamental maxim of the first is, that law or reason produced one, that one produced two, that two produced three, and three produced all things: that the Sovereign God is corporeal, and that he governs the other divinities as a king governs his subjects.

THOSE who make profession of this section pay divine honours to the philosopher Laokium, who is the author of it; and give the same worship not only to many emperors who have been ranked with the gods, but also to certain spirits under the name of Zamti, who preside over every element.

They

They call this fect that of the Magicians, because the learned of it addict themselves to magic, and are believed to have the fecret of

making men immortal.

THE fect of the Idolaters adore Foe, who became a god at the age of thirty years, of whom they recount great miracles; he died in his feventy-ninth year, and at his death declared to his disciples that he had concealed the truth under parables and figurative expressions, but that being ready to quit the world he was willing to unfold the fecret of his doctrine.

Know then, said he to them, that you must not look for the beginning of all things, but from nothing and a void; for from nothing every thing has proceeded, and unto nothing shall every thing return; and this, added he, is the end of all our hopes.

THE doctors of this fect, faithful observers of the conduct and principles of their mafter, teach, like him, a double law, the one external, the other internal. According to the external law, they fay, that all the good are recompensed, and the wicked punished, in places destined for each; that Foe is the god who faves men and expiates their crimes, and who gives a new life in the other world to those who have served him in this. enjoin all works of mercy, and forbid cheating, impurity, wine, lying, and murder, and

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and even the taking life from any creature whatever.

According to the internal law, the Void is the principle of all things; it is sovereignly perfect and easy, without beginning, without end, without motion, knowledge or defires. Those who would be happy must become like this principle, in subduing and suppressing all their passions, so that insensible to all things, and plunged in the highest apathy, without reflection or any use of their reason, they enjoy a perfect tranquility.

As foon as they have gained this divine repose, they are allowed to teach the common doctrine to others, and practise themselves the interior. Such is the mystery of this sect, which in the bottom teaches a pure, unmixed atheism, that admits neither rewards nor punishments after death, believes not in a providence or the immortality of the soul, acknowledges no other God but the Void or nothing, and which makes the supreme happiness of mankind to consist in a total inaction, an intire insensibility, and a perfect quietude.

THE sect of the Learned is the most celebrated, tho it is less numerous. 'Tis properly a sect which acknowledges the philosopher Confucius for its master, who lived five

hundred years before our Saviour.

THEY

THEY have this in common with the difciples of Foe; that they have two forts of doctrines; the one secret, for the men of wit, which they believe true; the other public, for the vulgar, which they think falle.

According to their fecret doctrine, they are Materialists; they acknowledge no other divinity than universal nature, which they fay, is a most pure and perfect principle, that has neither beginning nor end, is the fource of all things and the effence of every being; what constitutes the true difference is, that they admit a certain foul of the world spread all over matter, and subsisting eternally with it, which modifies and ranges it in that beautiful order which we admire. They also hold, that the foul of man is nothing elfe but the most subtil part of that matter, to which it resolves again when they die; then the aerial part separates from the terrestrial; the first ascends, and the last returns below.

According to their public doctrine, they are idolaters, and speak and act as the common people. They conform themselves outwardly to the religion established by the laws of the empire; they adore heaven, which in the Chinese language is called Tien, and a sovereign emperor named Xamty, or Chamty; they offer facrifices to the spirits of rivers, mountains, cities, and the dead; but this

heaven

beaven and this emperor they adore with a worship due only to the Deity, are no other, according to their fecret doctrine, than the material heavens and its influences, by which all things are produced. Under the name of fpirits they do not understand immaterial substances, but substances like the places which they occupy and the things under whose forms they are represented; they acknowledge nothing but what is material; and that to which they give the name of spirit, is the active power of corporeal things; such as are the influences of the heavens, the fun, the moon, and that power by

which the earth produces its effects.

The people, on the contrary, for whom these spirits have been introduced, in order to hold them in subjection, firmly believe that they are capable of doing good and evil to mankind, according as they live well or ill; it is under this notion that policy shews them, and it is by this artifice that fhe retains the people in their duty. It is with the fame view that the Learned fay in public, that the heavens ought to be adored, and facrifices offered to the fovereign emperor, and that they themselves facrifice to spirits like common people; but within themselves they ridicule this worship and refer it all to nadure. on the cead of bine ......

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THE Chinese having extraordinary veneration for Confucius, the men of letters who pique themselves on being his disciples, have built. him temples and erected him altars; they offer him facrifices with great pomp and ceremony; they make profound reverences at pronouncing his name; address him in prayers, and supplicate him to receive their offerings. Some amongst them, on certain days, solemnise feasts in honour to him, with rites which very much refemble those performed by the deacons, fub-deacons and mafter of the ceremonies in the celebration of a highmafs.

THE Chinese also honour their dead ancestors, and have certain places in their houses destined for the images which represent their ancestors, and pictures of them on which their names are inscribed; they burn perfumes before these images, bow before these pictures, and invoke their ancestors as ca-pable of bestowing upon them all forts of temporal bleffings

THESE different worships extremely shocked Rugeri Passio and Ricci; they appeared to them as incompatible with the christian religion, as light is with darkness; but as by the laws of the empire these religious ceremonies were an indispensable obligation, they must either permit the practice of them to the Chinese, who embrace christianity, or else

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resolve

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resolve to renounce the spiritual conquest of China.

THE embarrasment was great; yet great as it was Ricci did not despair of finding expedients, out of which he might draw some advantage to the company; he studied above ten years the language and learning of the Chinese, and read the books of the wife men of this nation with an ardent defire to find fome conformity in them to christianity. Reading them in this disposition, he easily persuaded himself that Xamti, of whom the Learned spoke, fignified the king of heaven, and that Confucius, by that, understood the true God; that these words, Kim Tien, adore heaven, signified the same thing with Kim Tien-Chu, adore the Lord of heaven; that the Chinese, in paying to Confucius and the images of their deceased ancestors that worthip which they expressed by the word Ci, had no other defign than to declare their gratitude for the benefits they had received from them; that they regarded them neither as gods nor faints, but confidered one in the quality of mafter and legislator, and the others as ancestors from whom they had their life, to whom in gratitude they were obliged to pay the marks of respect and filial obedience; that what they called temples were in reality only halls, and their facrifices nothing else but feafts: in fine, that those

those who killed animals upon this occafion were not considered as sacrificers, but simple butchers who had no character of priesthood. He concluded then, that this worship thus explained, contained no idolatry, and that, as well for the interest of religion as that of the company, they ought to

permit this practice of it.

THESE difficulties being smoothed in this manner, Ricci and the new companions they had sent to him, sowed in all places the seed of the catholic doctrine. They at first took the habit of the ecclesiastics of the country, believing the Chinese would respect it as much as the Spaniards and Portuguese that of their monks; but observing that this nation ranked their bonzes with the vilest among the populace, they quitted a profession so much decried, and took with the title of learned the habit of this sect, which was the most effeemed in China.

CLOTHED in this venerable habit, which gained entrance every where, they introduced themselves to the first ministers of the empire by presents of pictures, mirrors, perspective-glasses, harpsicords, pendulums, watches, and other works of that nature. These curiosities which this people, who had never seen the like, took for wonders, made these doctors who came from the west, pass for extraordinary men, and procured them the

protection of the magistrates, governors, and

principal mandarins.

By means of such presents, Ricci obtained permission of the emperor to make an establishment at Pekin, the capital and seat of the empire. Julius Aleni taught this monarch mathematics, by which means he infinuated himself into his affections. John Adam Schall, Martin Martini, Francis Figuero, and many others who came successively to the court, rendered themselves so agreeable, some by their knowledge in aftronomy, and others by their ingenuity in making canons, bombs, carcaffes, petards, and fuch other murdering machines, that they were raifed to the first order of mandarins, and on their account, their brethren were permitted to remain in all the provinces of the empire, notwithstanding. the laws which forbid then to preach in publie the religion of Europe.

AFTER the death of Ricci, which happened in the year 1610, Nicolas Langoberdis became chief of the Ignatians in China; he had had great scruples concerning the Chinese ceremonies, which he dissembled thro respects for his superior; but a letter he received from the visitor of Japan, which warned him not to take the Chinese philosophers king of heaven for the true God, having awaked all his sormer doubts, he desired the Ignatians under his authority, who were of different sen-

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timents upon this subject, to give him their thoughts in writing. Two of them were of opinion that the Chinese had known the true God; and two others strongly maintained the contrary. Langeberdi took part with the last, and wrote a treatise in which he proved the sect of the Literati atheists.

THE Ignations, struck with his reasons, held an affembly in the year 1628, at Kia-fing, a city in the province of Nanquin, in which they examined if the honours they paid to Confucius were religious honours, or only civil and political. It was agreed that thete honours were true facrifices, and that if Chinese converts continued in this practice, it was the same thing as if the Mahometans should reverence Mahomet after having embraced christianity. This affembly condemned the adorations the mandarins paid to the idol. Chinboam, when they took possession of their: employments, and it was resolved absolutely to oblige the christian mandarins to abstain. from a worship which could not be considered. as any thing but idolatry.

FRANCIS HUNTADO, who succeeded to Langoberdi, adopted sentiments quite opposite to his predecessor. The desire of multiplying the conquests induced him to preser those of Ricci; and to put an end to all scruples, he cast into the fire Langoberdi's book. After that the Ignatians made no difficulty to

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permit their converts to give Confucius and their ancestors the usual honours, and even to proftrate themselves before the idol Chinboam, by ordering them, always to conceal. upon this idol's altar a crucifix, and mentally to pay to it all the exterior figns of adoration.

In order to make the christian religion yet more accessible to the Chinese, who were too vain to adore a God crucified by the hands of men, they preached our Saviour glorious only, and spake neither of his hu-

miliation, his sufferings, or death.

THEY foftened as much the doctrine of the evangelists, in accommodating it to the customs of the country, that it might have nothing too fevere in it, to hinder the people from practifing its precepts without much violence. By this method they prodigiously augmented the number of their profelytes, and procured a great many folid establishments.

Such was the state of their affairs in China. when, in 1631 and 1633, some new spiritual Paladins, of the orders of St. Dominique and St. Francis, came from the island of Formofa and the Philippine illes, to have part in the spiritual conquest of this vast kingdom. These new missionaries, among which were John Baptist de Moralez, a Dominican, and Antonio de St. Marie, a Franciscan, who both

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understood the Chinese language, having learnt in what manner the Ignatians behaved towards their converts, and beheld with their own eyes the ceremonies at which they permitted them to affift, were extremely scandalized at this monstrous affemblage of chriflianity and idolatry. They could not endure to see the Ignatians allow these converts to partake with the same outward respect of a fwine, whose throat was cut in honour of Confucius, as of the Lamb without blemish, flain and facrificed from the foundation of the world for the falvation of mankind; nor that genuflexions, oblations and adorations, determined by circumftances to a religious worship, should be looked upon as indifferent ceremonies of civility.

The Ignations might have plausibly represented to them that the place where that ceremony was performed was not a temple; that the table on which the name of Consucius was engraved, was not an altar; that the offerings which they presented to him were not true facrifices, and that the Chinese attributed no divinity to this philosopher: but notwithstanding all these arguments, they were obstinately bent to believe their own eyes; and maintained, that to condemn this worship for idolatry, it was sufficient to see that they addressed the same vows to Consucius as to God; and that they honoured him

with all those ceremonies due only to the Deity, and which mankind have inflituted to adore him.

FAR then from acommodating themselves to the alleviating method of the Ignatians, they practifed one directly opposite; they kept no measures with idolatry, but preached boldly that the kings of China and Lao Nium, Foe and Confucius were all damned and burn-

ing in hell.

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A Declaration fo harsh and uncivil, raised the Chinese against them: they could not endure that strangers who were tolerated but by favour, should thus blaspheme the fovereigns and legislators of the country, whom all the nation revered with a religious worship, and fecretly animated by the Ignatians, they banished these new preachers from the kingdom.

John Baptist de Moralez, apostolical prefect of the Dominican missionaries at China, went to Rome, and prefented a memorial to the facred congregation de fide propaganda, containing feventeen articles, all concerning the Chinese ceremonies, in 1645. It was decided that these ceremonies ought not to be permitted. Pope Innocent X, confirmed the decision by a solemn decree, to which the Ignatians refused to submit, pretending that a false representation had been made.

In 1656, they obtained in their turn from Alexander VII, the immediate fuccessor of Innocent, decree, permitting the Chinese converts to practife all the ceremonies of .. their country, which were only to be regarded as a civil and political worship, retrenching however fome fuperfluous things.

AT last, a new decree was given by the congregation of the holy office, on the 14thof November, 1669, which was confirmed by pope Clement IX. This ordained, that the decree of Innocent X, and Alexander VII, should each continue in their full force, deelaring that the first had been neither revoked nor restrained by the last, and commanding they should both be executed according to their form and tenour. The court of Rome had her reasons for thus leaving the matter in suspense, willing to profit by a conquest which paid her homage, she did not care to give discontent to any of the conquerors.

THE linatians who were the strongest at Gbina, gave the preference to the decree of Alexander VII, tho' in reality this decree was no less favourable to the Dominicans, since it permitted the Chinese ceremonies in the supposition that they had nothing of super-

stition in them.

BOTH parties disputed vigorously on this subject; one maintaining that these ceremonies were full of idolatry; the other, that they

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they were wholly free from it. These disputes, in which calumnies were not spared on each side, scandalized the Ginese, and drew new persecutions upon both the parties, to which the Dominicans and Franciscans

were always the fad victims.

THE Ignations, by means of the arts and sciences they introduced, established themselves in the places from whence they were banished; they maintained themselves there by the credit they had at court, and by their complaisance in accommodating themselves to the religious ceremonies of the nation, adapting them with the same prudence as the holy Roman church has adapted those of the ancient pagans.

WHILE the company established itself every where, and began even to enter into the kingdoms of Fez, Morocco, Congo and Brazil, France, which saw its encrease, found it, so pernicious to the church and state, that from the first steps it took towards an establishment there, all the orders of the king-

dom opposed its reception.

In the year 1541, which was that of its approbation by Paul III, Ignatius thinking to introduce it in France, sent some of his novices to study at Paris; they settled at first in the college of the Hesoriers, and afterwards in that of the Lombards; but in the year 1542, a war being kindled between Charles

V, and Francis I, these novices, who were most of them either Spaniards or Italians, were obliged to leave the kingdom by virtue of a decree which banished from thence all

the subjects of the emperor.

Peace being concluded in 1544, fome of these novices were again sent to Paris, and William du Prat, bishop of Clermont, whom Laines and Salmeron had prejudiced in favour of the new society at the council of Trent, lodged them at his own palace of Clermont. This prelate declared himself openly, their protector; he loaded them with benefits, gave them annual rents for their fublistence, founded two colleges for them, the one at Bellon, the other at Maurillac, and he bequeathed them in his will, thirty-fix thousand crowns.

THEY were at first only in the quality of scholars at Paris, buried in the dust of a college, and continued in this obscurity till the year 1550, when by the favour of cardinal de Lorraine, to whom the pope had recommended them, they obtained letters patents from Henry II, which permitted them with the alms which had been bestowed on them to build a house and a college in Paris, and not in any other city, to live in according to These letters having been pretheir laws. fented to the parliament to be registred there, the king's council, to whom they were communicated.

municated, gave their opinion in writing to hinder it and intreated the court to make fuch remonstrances.

In 1552, the Ignatians received new letters from Henry II, which contained repeated commands to the court, to confirm the first, without having any regard to the remonstrances of his procurator-general, who, notwithflanding this new order, persisted in his first declaration.

THE affair being protracted for above two years, the parliament gave at last, on the third of August, 1554, an arret, which ordained that before the other was passed, the king's letters and the bulls from Rome should be communicated to the bishop of Paris, and to the dean of the faculty of theology to give their fentiments upon them to the court.

THE bishop, who was Eustace de Bellay, gave his opinion in writing, in which he faid, that these bulls contained things which ought not to be tolerated or received in the christian religion; that those who obtained them arrogating to themselves the title of the company of Jesus, which belonged to the universal church of which our Saviour Jesus is the head, seemed as if they would constitute that church only in themselves: that making profession to live upon alms, they ought not to be received without first confulting the mendicant orders, and the hospitals hospitals to which these new comers might prejudice; that in their privileges they had many things contrary to common right, and prejudicial to the authority of the bishops, curates, and universities: that as for the rest, since the principal end they proposed to themselves was to labour to convert the Mahometans, it would be better to give them houses upon the frontiers of Turky than in Paris, which was at fo great a distance from Constantinople."

THE faculty of divinity not judging more favourably of the new inftitution, declared with one voice that this fociety which affumed to themselves a particular conduct, and an unufual title from the name of Jefus, feemed dangerous to the faith, likely to difturb the peace of the church, and overturn monastic religion, and fitter to destroy than edify.

This decree was a terrible blow to the Ignatians at Paris; Bruet, their superior, having fent a copy of it to the general, those whom the Ignatians shewed it to at Rome were of opinion, that a vigorous refutation ought to be made to it. But his fentiments were different: he thought a reply would only exasperate them more, and that it would be more proper to dissemble till time had fostened the hatred which they had conceived in France against the company. deserte painterat ken tatoall

THE Ignations at Paris following the example of their general, fuffered the affair to rest till the reign of Francis II, under which they brought it again on the carpet, because the Guises, who favoured them, had then all the credit and authority. It was brought before the king's privy-council; and, to remove the obstacles which the bishop of Paris and the Sorbonne had raised to the establishment of the society, the Ignatians, by the advice of cardinal de Lorrain, declared that they confented to renounce all their privileges which contained any thing prejudicial to the authority of the bishops, curates, and universities, and what was contrary to the liberties of the Gallican church and to the treaties made between the kings and popes.

The council having examined the affair, the king, at the instigation of the cardinal of Lorrain, summoned the Parliament by letters on the lastday of October, 1560, to examine the letters patents without delay, and to confirm the bulls obtained by the priests and scholars of the company of Jesus, on condition of

those restrictions they offered.

THE eighteenth of November following, these letters and bulls were presented to the parliament by the king's council, and registered there, with this clause, which shewed the distrust of the court; That is afterwards they should find any thing prejudicial to the king's

king's rights or the ecclefiaftic privileges, it

should be provided against.

THREE weeks after this enrollment, Francis II, died, and Charles IX, his brother, fucceeding him, the Ignatians found in this young prince a protector as favourable as his predecessor had been. They presented, ... the beginning of his reign, a request to the court to be received as religious, or at least to be allowed in the form of a college.

THE court thinking this affair regarded the ecclesiastical tribunal, referred them to the general affembly of the Gallican church, which was he'd at Paiss. They accordingly addressed themselves to this celebrated asfembly, in which cardinal de Tournon prefided, who had already given them proofs of his good-will, by permitting them to build a fine college in the city of Tournon.

ALTHOUGH in the perion of this prelate, and that of the cardinal de Lorrain, they had two powerful protectors, yet this affembly would not receive them but with restrictions fo humbling, that if they had obliged them to observe them 'tis certain they would not have staid long in France; or if they had staid, they would not have been able to oc-

casion any troubles there.

THESE conditions were, that they would admit them not as a religious order, but merely as a fociety or college; that they should

should take another name than that of the company of Jesus or Jesuits; that the diocesan bishop should have the same jurisdiction over them as over other priests in his diocese; that they should do nothing to the prejudice of the bishops, curates, universities, colleges, and other religious orders; that they should be governed according to common law, and have no other jurisdiction; that they should renounce all privileges contrary to these conditions; and lastly, that if they sailed to sulfil them exactly, or, if afterwards they obtained any new immunities, the approbation of their society would immediately be looked upon as revoked.

The Ignations having got this act of parliament registered, quitted the palace of Clermont and settled in a house in St. James'sstreet, called the Hotel de Langres, which they finished with the legacy William du Prat had bequeathed them; and because they had been called the scholars and priests of Clermont, this name continued to them in their new house.

As they could not teach publicly without permission from the university, which they had no hopes of procuring, they gained Julien de St. Germain, their rector, who of his own private authority, and without the knowledge of the body of which he was chief, admitted

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mitted them to teach, by testimonial letters dated the 18th of February, 1563. By virtue of these stolen letters they opened their classes. The novelty of teaching gratis, and the merit of the masters, drew an incredible number of scholars; they came from all parts to hear the learned lessons of philosophy and divinity given by John Maldonat, a Spaniard, one of the first philosophers and most judicious divines of those times. Laines, then general of the company, chose this great man to bring it into reputation in France.

THE university, surprised to see schools set up in the midst of it, which had not been authorised, forbid the Ignatians to continue their sectures till they had produced better titles than letters given without their know-

ledge, and which they differed.

This was reducing them to an impossibility. They having no other part to take but that of imploring the protection of the university, presented a request, in which they most humbly intreated it to receive them into the number of its children, and to grant them the enjoyment of its privileges, promising on their side an entire submission to its laws.

THE faculties having had several assemblies upon this affair, resolved to determine nothing upon the request till they had first asked the Ignatians what they were. Con-

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formably to this resolution, they were cited the 14th of February, 1564, to make their appearance on the 18th following, to reply

to this question.

THEY presented themselves on the appointed day; and the rector demanded of them if they were Regulars or Seculars? A very simple, yet very embarrassing question; for they could not say Regulars, without contradicting the conditions upon which the affembly at Paiss had received them; nor could they declare themselves Seculars, without giving the lie to their vows. How then could they extricate themselves out of so pressing a difficulty? All they could do was to elude the question. " We are in France, faid they, such as we have been named at court, the fociety of the college of Clermont." The university offended at their disingenuous reply, rejected their request, and the Ignatians feeing themselves deprived of their hopes here, had recourse to the parliament.

THE university, before it engaged in the affair, consulted the famous Charles du Moulin, whom France reveres to this day as the oracle of the Law. This great lawyer found the request of the Ignatians but ill founded, and was of opinion that the university might make them desist, by the ordinary course of justice. He said, among other things in his consultation, "That the Ignatians were a new order

of religious, instituted contrary to the former decrees, the fynods and general council held at Rome under Innocent III, in the year 1215; decrees, fynods, and council, which have prescribed certain bounds to the establishment of new institutions, that the ecclefiaftical orders might not be broke in upon. That the cardinals and prelates affembled at Nice, in the year 1538, held by order of pope Paul III, forbad the receiving new religious; and that before them, cardinal Peter d' Ailley, bishop of Cambray, and those two great lights of the Sorbonne, William de St. Amour and John Gerson, had been of the same opinion, because the multitude of such convents brought great inconveniences to the state, and were always a charge to particulars. That the French being naturally fond of novelty, it was to be feared if this company once took root in France, it would fpread there like the dog-grass, to the great damage of the people and clergy. That their fociety, which feemed to have been inftituted to pry into the dispositions of the dying, would be prejudicial not only to every order of the state, but even to all the kingdom. That no wife man could help fearing that the Italians and Spaniards, of which this company was chiefly composed, would become spies, and taking advantage of the liberty they were to have of going wherever their VOL. II.

fuperiors pleafed to fend them, the fecrets of the state would by that means pass to the enemy. That the popes, and after them the most learned canonists, believed, that for fuch a crime the bishops, altho' instituted by a right divine, might be deposed. That it was a monstrous thing, nearly approaching to sedition, and against public right, to erect a new college in the midst of a university, without its permission, where there were schools and colleges enow. That, in fine, the Ignations bewitching the minds of credulous people by the new superstitions they would introduce, would thereby affect the public tranquillity; and that if a stop were not put to it, they would in time to come cause greater disorders."

THE cause was pleaded before the parliament. Peter Vensoris, an advocate in great reputation, defended the Ignatians. He refuted, with much address, whatever they objected against them, and finished his defence by

magnificent praises of their institution.

In lieu of the sieurs Montbalon, Choart, Chauvelin and Chysant, sworn advocates of the university, who could not upon this occasion act against the Ignatians, because they had been consulted, the university chose Stephen Pasquier, then very young, but of a superior genius, and who afterwards made himself

fo famous at the bar, and in the republic of

He faid, the fociety of the Ignatians was an ambitious and hypocritical fect, born in Spain, bred at Paris and at Venice, and persecuted at Rome, and at last approved by the popes, who had enriched it with excessive privileges, contrary to common right: that after it had been rejected by the bishop of Paris, and condemned by the Sorbonne; under pretence of teaching gratis, it only fought its own advantage: that while on the one fide it exhaufted the riches of families by the legacies it courted, on the other it corrupted the youth by deceitful appearances of piety; that filling the minds of children with a thoufand superstitions, it meditated already those revolts which would one day end in the ruin of the kingdom. He particularly inveighed against the vow of blind obedience which they made to their general, always chosen by the king of Spain, and shewed them the ill consequences that might be apprehended from it.

He observed, that the more they were devoted to the pope by their particular vow of a boundless obedience to all his orders, the more they were to be suspected by the French, who, tho' they acknowledged the bishop of Rome for the head of their church, believed him nevertheless inferior to the occumenical

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councils, and held for inviolable maxims, that he could pronounce nothing against the kingdom, the kings, or the arrets of parliament, or ordain any thing to the prejudice of the bishops within the extent of their diocese; therefore in receiving the Ignatians, who argued against these pious maxims, they would nourish enemies in the heart of the kingdom who would not fail to make war against the king, if ever the popes should turn their arms against France.

THEN, addressing himself to the judges; And you, gentlemen, said he to them, sinishing his discourse, you, who may foresee these evils, and yet consent to permit them, you will one day be the first, tho too late, to condemn the toleration you gave them, when you will behold the troubles they will introduce not only into France but into all

Christendom.

When he had ended, and Versoris had replied, John Baptist du Mesnil, a man no less commendable for his perfect probity than for the soundness of his doctrine, which had procured him the post of procurer-general, at first blamed the bitterness of the advocates for both parties, and after having said many things of new orders, and the danger there was both to religion and the state in receiving them indifferently, concluded against the Ignatians; upon which, their request was rejected; but the court treated them more favourably

vourably, and appointed the parties to come before the council, ordaining them to remain in the fame state they were in before the

commencing the process.

THE Ignatians, who by the arret were not forbid to read public lessons, continued to teach the youth in their college, and the university enjoyed a state of tranquillity till the year 1577, when ambition, difguifed under zeal, gave birth to that furious faction in France, which they called by the name of the Holy League, and of which they were the principal supporters; relying upon the Guiles, and that good man Charles de Bourbon, they made a new attempt, which the vigorous relistance of the univerfity entirely frustrated. Some years after, making their advantage of the confusion which they had affifted the Leaguers to put the state in, they established themselves boldly in the midft thereof. And sigh schivloids bank

But, a few weeks after the reduction of Paris to the obedience of Henry IV, the university presented a petition to the parliament, by which it demanded the Ignations to be exterminated not only from the university, but also from the whole kingdom, as well for their disobedience to the arrets of the court, as for animating the people to revolt against the king, and forming designs against the life of his facred person. The curates of Paris.

Paris, on their side, complained of the attempts the Ignations made upon their curatory functions, and desired to be received as subsidiary parties, and joined in the same

cause with the university.

THE cause was pleaded in private the 12th of July, and took up several hearings. Antonio Arnauld, the Cicero of the Prench bar in those times, pleaded for the university. He applied himself principally to prove, that the Ignations had conspired, and would still conspire against the king and against the king dom; that they had formed the defign of subjecting all Christendom to the power of the king of Spain, to whom they were intirely devoted; that by their vow to obey their general in all things and in all places, he might command them to murder the king; and attributing to the pope, whom they blindly obeyed, the power of deposing kings and absolving their subjects from their oaths of fidelity, they must be always in fear for the life of his majesty and the quiet of the state, while they suffered men who took such strange vows, and taught a doctrine fo feditious to remain in the kingdom. Such was the strain of his pleading. Let us see upon what he founded fo capital an accusation, and hear him speak himself.

Is it not with the Jesuits, said he, that the ambassadors and agents of the king of Spain

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have held their most secret conferences? Is it not with them that Leuchard. Ameline. Cruce. Cromé, and murderers like them, have laid their detestable plots? Was it not also with them that in the year 1590, they resolved to murder nine tenths of the inhabitants of Paris rather than deliver up the city to the king? Who prefided in the council of fixteen; who, but their father Pigenat, the most cruel monster in Paris? who had such a shock at seeing matters go otherwise than he had promifed himfelf, as turned his brain.

Was it not in the Jesuits college at Lyons, and in that at Paris, that the last resolution of affaffinating the king was taken? Is not the deposition of Barriere, executed at Melun, notorious to all? and has it not made every true French heart tremble with horror? Was it not the Jesuit Varade who assured the murderer he could not do a more meritorious action, and who, to confirm him in this defign, made him confess himself to another Jesuit whose name he knew not? These impious, these execrable affassins, did they not also give the communion to this Barriere, and employ the most august, most holy and facred mystery of the christian religion, in order to massacre the first king of Christendom?

I confess, anger and a just indignation transports me almost out of myself, when I fee thefe traitors, thefe villains, thefe affaffins,

these murderers of kings, these public confessors of such parricides, yet amongst us; that they live and breathe the air of France; What say I, they live? they are in court, they are caressed, they are supported, and make new leagues, factions and associations.

THE history of the Peres Humilies, and cardinal Borromée, is still recent. One of that fraternity had a design to assassinate this cardinal: immediately the order was suppressed, and all those of that order banished from Italy by pope Pius V. The Jesuits who intended to murder a king of France, are suffered to remain in the kingdom: Is then the life of a cardinal more precious than that of the eldest son and protector of the church? If this court does not deliver us from these new monsters sprung up to devour us, they will do us yet more mischief than they have ever done.

The murderer of Melun is continually before my eyes; and while the Jesuits, the confessors of such affassins are in France, I can never be at rest. When they are banished, I shall think we are secure; I shall then see the wicked designs of Spain deseated in France. When all the fraternities of the name of Jesus, Cordon, Vierge, Cappe, Chapelet and Petit Collet, and an infinite number of such fort of orders shall be supprest, then the traitors who have

have an inclination to plot against the state, will have none to address themselves to.

Is the day of preservation be no less dear than that of our birth, certainly that day on. which the Jesuits shall be banished from France will be no less remarkable than that on which our university was founded; and as: Charlemaigne, after having delivered Italy from the Lombards, Germany from the Hungarians, passing twice into Spain and vanquishing the Saxons, founded the university of Paris, which has been for the space of eight hundred years the most flourishing in the world in all arts and sciences, and which has ferved for a refuge to the learned banished from Asia, destroyed in Greece, Egypt and Affyria, fo, Henry the Great, having sub-dued the Spaniards by the force of his arms, and exterminated the Jesuits, by your arret, will restore our university to its first glory and ancient splendor.

CONSIDER, if you please, gentlemen, to what pass you are come. You have declared: the duke de Mayenne, and his adherents, guilty of high-treason: You have wrested: the city of Paris from them, which they thought to have subjected for ever to their dominion. They regret nothing so much as. not having taken away the lives of all who were in it; God has put it this day in your

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LET not so fair an occasion escape you of delivering us from those to whom letters ferve only for instruments to do mischief; drive out these men who have no equals in all forts. of wickedness. And when their advocate shall come to extol the magnanimity and clemency of the king, rememember, gentlemen, that it is the blood of this king, for magnanimous, and fo merciful, which they every day ask in their prayers, and whose affaffination they project in their execrable councils. Remember, that their founder Ignatius, was the occasion of this king's lofing part of Navarre, and that the Jesuits endeavoured by all possible methods to take away the crown of France from him, that. they might subject and unite it to Spain as they had already done that of Portugal.

AT laft, apostrophizing the king, Sire, continued he, it is too much patience in you to endure these traitors, these assassins, in the midst of your kingdom. Your glory is spread. over the remotest empires of the earth; they talk of nothing but your victories and conquests; the furname of Great you have acquired for ever; it is confecrated to immortality; your admirable warlike exploits have filled your hands with palms, and put your

enemies under your feet.

Bur your majesty came not into the world for your self alone. Consider, I beseech you, Sire, how the glory of your name will be lessened, if posterity read in the history of your reign, that by not crushing these ser-pents, or at least driving them out of your kingdom, they should destroy you at last, and after that all your poor subjects. If your generolity will not permit you to have any fear for your own person, have some at least for your fervants; they have abandoned their wives, their children, their houses and possessions, to follow your fortune; others who remain in the great cities expose themselves to the cruelties of a siege, till you open the gates'; and now, Sire, ought you not to take some care of your own life, to preserve theirs which are inseparably connected with it. Your majesty has open enemies enough to encounter, in France, Flanders and Spain. Defend yourself from these domestic assassins; provided they are removed, we fear not the rest; the Spaniard can never enflave us but through your blood; and the Jesuits, who are hiscreatures, will never be quiet till they have shed it. Hitherto our cares have prevented their parricides; but, Sire, if they are fuffered to remain amongst us, they will always fend us murderers, whom they will confess, to whom they will administer the sacrament

as they did to Barriere; and we cannot al-

ways be upon our guard.

THE contrary confiderations, which those who have no apprehensions about your death, represent to you, are downright treasons. When you shall have secured your own life, and the safety of so many great towns by destroying the public councils which your enemies have in the midst of them, by means of the Jesuits: then, Sire, shall you be dreaded on t'other side the Alps; then shall be paid you the honour and respect due to the first king; who wears on his head the crown of glory, to the greatest king of the christian world. But whilst they flatter themselves with the hopes of destroying your majesty, to-gether with all true Frenchmen, by the intrigues, artifices and confessions of Jesuits, they will offer you fuch indignities as no king of France ever yet endured. You are the eldest son of the noblest, most august, and most ancient house in the world ; your whole life has been one continued frene of triumphs, laurels and victories; and who are these traiters, who are these bastard-sons of France who would fill the mind of your majesty with the fear of offending a stranger, that you may still retain these murderers that are continually plotting against your life? The kings of France have been accustomed to give laws, not to receive them. The great God God of hof's who has led you by the hand to the place you are now in, has referved you for things infinitely greater. But, Sire, contemn not the warnings he gives you; banish with these Jesuit-assassins, all those, who building their fortune on your tomb, endeavour

to keep them still in your kingdom.

HE concluded this vehement harangue. that the court would be pleased, by ratifying the request of the university, to ordain, that all the Jesuits of France should evacuate the kingdom, lands and countries under the obedience of his majefty, and should leave them. in five days after the notification of this fentence, which should be given in each of their colleges or houses, speaking to one or two for all; and that failing in their obedience to this sentence, if any of them were found in France after the time prescribed, they should immediately, without any form or ceremony of process, be condemned as guilty of hightreason against his majesty, and as having conspired against his life. It to this bas as we

LEWIS DOLLE, advocate for the curates of Paris, pleaded after Arnauld had spoke against the Ignations, with much force and eloquence, but with more moderation. He said, that they were not comprized in the ecclesiastical hierarchy, either as Seculars or Regulars; that they had been received in Erance in the form of a society or college,

and

and that upon the conditions of undertaking nothing to the prejudice of the bishops or curates; that far from observing these conditions, they had made themselves censors of the clergy, universal patrons, superintendants of the church; that by virtue of the privileges which the popes had lavishly bestowed on them, and which the assembly of Poissi had forbid them to take advantage of, they were not only elevated above the curates, but even bishops; and that they had disturbed the hierarchical order of the church.

He painted in the blackest colours the surious zeal they discovered against the king, during the league. Dare you deny, said he, apostrophising them; dare you deny, that when the deceased king Henry III, was at St. Cloud, in 1589, that you went every day to the trenches, distributing money and victuals to the soldiers, and exhorting them to persevere in rebellion; have you not been obliged to confess, that a priest of your company was the chief of the sixteen and presided in the assembly of those villains.—But passing from this reproach to another yet more heavy, he accused them of being accomplices in the crime of Barriere, and proved it thus:

THE Jesuits, said he, themselves confess in their apologies, that Varade having taken the confession of this assassin, who asked him if he ought to murder the king; judging by

his

his countenance, his words and looks, that he was difordered in his fenses, told him, that he could not give him any advice in that affair, because being a priest he would incur the censure of irregularity by doing so, which would hinder him from saying mass, to which he intended to go immediately.

On heavens! cried Dolle, is it possible that a priest upon the point of offering a facrifice of peace, durft not fay, that it was not permitted him to diffuade from parricide. Hypocrite that you are! do you believe you violate the labbath if you fave the life of a. man upon that day; your rules permit you to practife physic and surgery, and yet it is against your conscience to snatch the knife from the hands of him who would affaffinate your father. But even your own excuse condemns you, and we fee but too well to which fide you lean. I know, purfued he, addreffing himself to the judges, I know, gentlemen, that the Jesuits will say, Put it at the worst, Varade only is punishable. What! must we wait to banish all of them, till. they have murdered as many kings as there are Jesuits? But, gentlemen, it is not Varade alone who has offended; it is all the fociety who have, by the murdering doctrine which they teach, renewed the execrable doctrine of Senex de Mon-

There are but few amongst them who have not born a part in this infernal plot. Their sermons at that time, and the vows their brother Cemmolet made, are good proofs of it. I may add, that about the time the assassing gave the blow, the same Cemmolet encouraged the seditious not to yield; and after having made them understand, by very significant gestures, that something was undertaken which he could not discover to them, he intreated them to expect the execution of it.

DOLLE then spoke of the inconveniences the Ignations introduced by means of confession. If it were necessary, said he, to produce you examples, there are few houses in France which may not furnish them. I shall content myself with repeating only one, which is still recent and publickly known. Jesuits of Fribeurgh wanted to persuade the little catholic cantons to separate themselves from the protestant cantons, and to break the league, which is the Paladium of the Swife, but finding the men too firm, they imitated the ferpent which tempted Eve, and addressing themselves to the women, counfelled them to refuse the conjugal rite to their husbands without they would promise to

break

See Janville, Chap. 30. See Hift. of St. Lewis, Tom 1. page 230, 234. See also Vertet's Hift. of the Order of Malta, Tom 1, page 169, 170.

break the alliance. The ladies obeyed their directors, and the husbands having learned from them by whom they were seduced,

chastised the seducers as they deserved.

FROM their confessions he returned to their doctrine, and concluded his speech with these words: We are told, that the Jesuits would have affaffinated the king; of this we not only have ftrong presumptions, but the traitor himself confessed that they advised him. And shall we after this, demur about what we ought to do with those who were for cutting all our throats? Gentlemen, ye never shall have such a fair opportunity. If you do not banish them the kingdom, you establish them therein. Our first motions are vigorous and bold, but they cool in process of time. We have too much experienced this; for during the thirty years that this affair has been in agitation, we have lulled ourfelves afleep, and we never think of the evil but when we feel it. The Jesuits, who know our foible, want to procrastinate judgment and gain time, which gains every thing in France.

Those for whom I plead are not ignorant that their profession forbids them to demand vengeance for the impious crimes of their adversaries: But, gentlemen, as anciently the Roman pontists were obliged to give notice to the senate of the prodigies that appeared, that they might by expiations turn away the

calamities

calamities which they presaged; in like manner, the prosecutors who have the charge of sacred things, as these pontists formerly had, give you notice, that there is a great prodigy in this city, and several other places of France, to wit, that there are men, who call themselves religious, that teach their disciples, that it is lawful to destroy kings; a doctrine the most monstrous that ever was. Expiate, then, gentlemen, the prodigy, according to your great wisdom.

CLAUD DURAT, advocate for the defendants, fearing to expose them to the indignation of the king, and the hatred of the people, by a particular reply to each objection, a reply which could not be made without touching upon very delicate matters, contented himfelf with denying what was objected to

them.

He said, that if they desired to bring a criminal process against them, they ought to do it in the usual forms, and not by a public accusation, which belonged only to the procurer-general or his substitutes to enter; that a whole society ought not to be involved in the crime of some of its members, but the guilty ought to be named; that those who had been named were ready to reply to what had been alleged against them, and to defend their cause according to the laws of the kingdom. As for banishing the Jesuits from the

the university, he replied, that the matter being disputed at law for thirty years, and the process not being yet decided, the university could not pursue for a definitive judgment, but that during the litigation it was not allowed to commence a new process for the same fact.

MEAN time the Ignations fearing to lose their process, endeavoured to delay judgment as long as possible; when they faw it was upon the point of being decided, they excepted against three counsellors because they had not been present at all the hearings. when the cause was pleaded. The court having on the first of August named a judge \* to report the cause, and enjoined the Ignatians to remit their defence to him, they prefented a request to have a delay granted them. till their advocate, who was gone to Tours, was returned. They obtained a delay for some days, and this time being expired, they demanded it to be prolonged: three days more being all that was granted them, they were at last obliged to produce their de-

PETER BARNY, procurer of the college of Clairmont, drew it up, in which he reduced all that Arnauld had said against the Ignations to four heads, namely, the particular vow they made to the pope, their attachment to the king

Jerome Angenouft, Counsellor of Parliament.

king of Spain, the seditions they had raised, and lastly, their advising attempts against the

life of kings.

To the first he replied, that the particular vow they made to the pope, was only with regard to missions; to the second, that they were not vaffals to the king of Spain, and that they acknowledged Henry IV, for their lawful fovereign, whose subjects they were born, fince they were all French; to the third, that they had never been accused of sedition either in Germany, Poland or Flanders, and that Henry II, Francis II, and Charles IX, had already cherished them as peaceable men, obedient to kings and to the laws. That they ought not, to be reproached with what they had done during the fury of the league, fince the king had granted a general amnesty for what was past, from which they were not excluded; to the fourth, that fo far from advising the murder of kings, they exhorted every one to fly from vice, more especially such monstrous vices as affassinations; that their generals never commanded any thing contrary to the orders of God, as the murdering kings and princes certainly would be, to whom the holy scripture commands honour and obedience to be paid; that they were only obliged to conform to their superiors in things in which there was no

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fin, and were not contrary to the law of God.

BUT as Arnauld and Dollé principally founded the demand they made of the banish; ment of all the Ignatians, upon the crime of Varade, Barny used his utmost efforts to clear his brother, and hinder, fuppoling even that he was culpable, the whole fociety from bearing the punishment.

I HERE copy word for word his reply to this capital article, that after having heard both parties, one may judge with more cer-tainty on which fide the truth lies

FINALLY, Arnauld said, that Varade, by order of the defendants, had advised Barriere to murder the king, afforing him that he would gain paradife if he did. The faid defendants reply, that tho' this should be true, it is not realonable that others innocent of this personal crime should bear the punishment, and that for the fault of one, which they could neither foresee nor prevent, all the community should suffer. The example of the Humiliati at Milan who conspired against the cardinal Borromée was of no weight in this case, for that it was not a personal conspiracy, but the whole community was engaged in it: and at the same time the said defendants know, that Varade had always protested he never gave any such council to Barriere, but that when he spoke to him he judged

judged by his countenance, his looks, his words and gestures, that he was distracted; and that when he had declared his intention to him, he replied, that being a prieft, he could not give him any advice in this matter without incurring the cenfure of irregularity, and confequently being hindered to fay mass, to which he was going immediately; and the faid Barriere asking him to take his confesfion, he told him, they confessed none in the college, and to get rid of his importunity, bid him go to the chapel of St. Lewis in St. Antony's Street. This is what Varade, hearing the reports that were spread about, had always protested; and added, that he laid no stress, and made no account of what the said Barriere spoke, looking upon him as a madman, and therefore had not given the king notice of what he spoke. One great proof of the innocence of the faid Varade, ought not to be omitted, which is, that he continued at Paris fome days after the king had entered, without concealing himself in any manner, till he was informed, that for the suspicions which were entertained of him he would be in danger. Add to this, that the king faid he pardoned him, and that he should quit the kingdom, which he accordingly did: neither ought it to be omitted, that Barriere had deposed at Lyon, that one of the company of the faid defendants had advised him against this ophul

this parricide, therefore the good council of one ought to have as much weight to fave the company, as the bad council of the other to ruin it.

Such was the substance of the Ignation Barny's reply to the pleading of Arnaula. To that of Dollé, he spoke only two words, confining himself intirely to the article of church government; he resuted what they objected upon this head to his company, and

argued thus:

It is certain, said he, that the pope is the head of the ecclesiastical governors, and that the jurisdiction of the church depends intirely upon him. The jesuits administer the sacraments by virtue of the power the pope has given them, therefore they do not pervert the government of the church, as Dollé re-

proaches them with doing.

He added, that they paid obedience to bishops, that received sacred orders from them; that they confessed persons by their permission, and that they helped to bear the burden of the episcopacy without expecting any thing for their labours; that as for the rest, they had neither burials, dirges, or endowments in their churches, and could therefore do no damage to the curates; that if they were exempted from the visitation of bishops, this privilege was common to many other

other religious orders as well as theirs, and

to almost all the chapters of France.

THE Ignations would not entirely depend upon these defences, they made use of the interest of all their friends, and tho' those who protected them had been of the party of the league, they were not however the less confidered; on the contrary, all favours were meant them, because they wanted to gain their affection. Cardinal Charles de Bourbon, nephew of the deceased cardinal of that name, Francis de la Rochefoucault, bishop of Clairmont, Charles d'Escars, bishop of Langres, the duke de Nevers, the marshal de Biron, the count d'Auvergne, Mr. D'O, governor of Paris, and many other persons of great quality folicited so ardently for the company, that they prevented the affair from being thoroughly examined, and the request of the university had then no effect, fo that the Ignations were still provisionally supported in all their usual functions.

But the murdering doctrine they taught in their college, and which one of their scholars, named John Chastel, put in practice, by attempting, on the 27th of December, 1594, an execrable particide on the sacred person of Henry IV, who by the mercy of providence was not mortally wounded, obliged the court to banish the masters from the kingdom by the same decree which con-

demned

demned the disciples to the punishment inflicted on traitors and regicides. This de-cree, pronounced the 29th of December following, and executed, with respect to Chastel the same day, bore, That the priests and scholars of the college of Clermont, and all others whatever naming themselves of the fociety of Jesus, as corrupters of youth, difturbers of the public repole, enemies of the king and the state, should in three days quit Paris, and in five all the kingdom, under pain of being punished as traitors if they were found in it after the expiration of this time; that all their possessions should be employed in works of piety, as it should please the parliament to order; and forbad, upon pain of the same punishment, all the king's subjects to fend their children to the colleges of the fociety out of the kingdom.

And as a mark of the utmost infamy, this decree was followed a few days after by two others, against two Ignations, the one called John Guignard, and the other John Guenet; the first was condemned to be hanged and burnt, for being convicted, by his own confession, of having composed and written with his own hand many defamatory libels, containing falle and feditious arguments to prove that Henry III, had been justly mur-dered by the Jacobin James Clemment; that it was permitted to treat Henry IV, in the

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fame manner, and that if he did not perish in the common way, he ought to die like his predecessor. Gueret, under whom Chastel had made his course of philosophy, was banished for ever.

THE same decree banished from the kingdom for nine years, and from Paris for ever, the father of the murderer, ordaining that his house should be rased, and for a perpetual memorial of the detestable parricide on the person of the king, a pillar of freestone should be erected in its place, with a plate on which should be engraved the cause of its demolition and the erection of this pillar. Conformably to this decree, they erected a pyramid, upon one of the four faces of which was engraved the decree against James Chastel, which contained also for what the Ignations were banished; and on the other three faces feveral Latin inscriptions in prose and verfe, to make posterity detest this horrible attempt, and the abominable doctrine by virtue of which it had been committed.

THE parliaments of Rouen and Dijon followed the example of that at Paris, but those of Bourdeaux and Toulon were not willing to conform to it; so that the Ignatians maintained themselves in Guienne and Languedoc till their re-establishment. Some of the banished Ignatians abjured their order, and under the pretence of not being Ignatians,

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returned

returned to the cities from whence they had been driven, and fettled there. The parliament of Paris, informed of this trespass, gave a decree on the 21st of August, 1507, which confirmed that of the 29th of December, 1594, ordaining, that it should be executed according to its form and tenor, and forbidding all persons, bodies and communities, officers and individuals, of whatever quality, to receive, or suffer to be received, any of the fociety, though they had even abjured their order and renounced their vows, upon pain of being threated as persons guilty of high treason.

CLEAR as this order was, the mayor and magistrates of the city of Lyons, still leaguers in their hearts, ventured to elude it in favour of an Ignatian named Porsan, whom they had made principal of their college. They pretended he was not comprehended either in this last decree, nor in that of 1594. The reasons they gave in a remonstrance addressed to the court, were these; that the Porsan had formerly been of the fociety of those who called themselves Jesuits, he did not however make profession of their order; that he had quitted it before the decree made for their banishment; and so far from having any commerce with them, he hated them and was reciprocally hated.

But the court, too well instructed in the constitutions of the Ignatians to be ignorant that the scholars and coadjutors are as indisfolubly tied to the company, with regard to them, as the professors, looked upon Porsan as a true Jesuit, although he had not made profession, and doubted not but he was there by a contrivance between him and his superiors; therefore without having any regard to the remonstrances of the magistrates of Lyons, they ordered, the 16th of Ottober, 1597, upon the inferences of Simon Marion, advocate-general, that the decree of the 21st of August should be executed even to the letter of it, and that Porsan should be brought prisoner to the parliament-jail there, and be interrogated upon the informations given against him.

THE Ignations still found in the person of Mr. de Tournan, a very zealous protector, since he rather chose to lose his post of chief-justice of Auvergne, and see all his goods confiscated, than obey an order of the first of October, 1597, which enjoined him to banish them from the city and lordship of Tour-

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Norwithstanding the vigilance of the parliament in the execution of its decrees against the society, the *Ignations* did not cease to make application to the court, and approaching by degrees the person of the king, they

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they ingenuously confessed that they had favoured Spain to the prejudice of France, because Spain had not only received them into all the kingdoms, lands and lordships under its dominion, but had also cherished, revered, protected, and covered them with benefits; but that France received them only upon the most mortifying conditions, and had always been against them : they added, that if he pleased to favour them with his benevolence, they would give themselves to him with an intire devotion, and would ferve him even against Spain. They then intreated him to put them to the trial, consenting to be ignominiously banished, deprived of his favour, and punished like villains, if ever they failed in their fidelity to him. The aire ment the min

Henry was not much moved with these fine promises; considering however, that he had but one of these two parts to take, either to recal them, or by new rigors to prevent them from approaching his person and dominions; the sear that this last expedient would carry them to some desperate attempt, determined him to prefer the first. These men, said he to the faithful Sally, who was of a contrary opinion, these men have intelligences and correspondences every where, and a great dexterity in disposing the minds of people to their wishes: the perpetual apprehensions I shall be in of being poisoned or H 2 assalts.

affaffinated, renders my life insupportable, and I had rather be already dead than live in such inquietude, for I am of Cefar's opinion, that that death is the most to be desired which is the least foreseen and expected.

Sully, rather than leave his good mafter in fo cruel a fituation, confented to the recal of the Ignatians, which he had till then strongly opposed, and even became their folicitor.

Twas the intrepid Henry, whom the most formidable armies had not been able to astonish, trembling at the single idea of the sacred knife, which the Ignatians every moment meditated to plunge into his heart by the hand of some new Chastel, to deliver himself from this fear, and to live in repose, granted them letters patents for their reestablishment, which had been solicited by the pope, Sillery, Jeannin, Villeroy, and La Varenne, the minister of his secret amours

They were permitted upon certain conditions to continue in the places where they

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These Conditions among others were, that all those permitted to stay in France should be Natives of France; that one of them, who was likewise French, should be enerally about the King and sufficiently authorized by the Company, where, as preacher to his Majesty, he should answer for the Actions of the Company on any occasion that should present itself; that all those who were then in France, and all who should for the future

they were then established, namely, at Toulouse, Agen, Rodez, Bordeaux, Perigueux, Limoges, Tournon, Puys, Auberaz, Beziers; to which places, the king, to please the pope, added Lyons, Dijon, and Le Fleche in Anjou.

These letters, given the beginning of September, 1608, were brought to the parliament fome days before the vacations, which commenced the eighth of the fame month, and the court put off the affair till after St. Martin's day, to deliberate thereupon more at leifure.

THE assembled courts voted most humble remonstrances to the king to make known the justice and necessity of banishing the Ignatians, and the danger to which their recall exposed the kingdom.

Upon Christmas-eve, the deputies having been introduced into the cabinet of the king, Achilles de Harley, a magistrate of consummate integrity, and whose name alone is a fusficient eulogium, made a speech and employed all his eloquence to perswade his majesty that he had commanded a thing conjusty

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future be receiv'd into their Society, should take an Oath before the Officers Royal not to do or undertake any thing against the Service of the King, the public peace and quiet of the Kingdom, without any Exception or Reservation.

trary to the safety of his sacred person, the preservation of his authority, and the good

of his kingdom.

Sire, said he, your court of parliament having deliberated upon your letters patents for the re establishment of the priests and scholars of the college of Clermont, in the former places of its jurisdiction, has ordered, that the most humble remonstrances should be made to your majesty, and charged us to represent to you some points which we judge necessary for the good of your affairs and the public safety. These depends upon your preservation; which points have prevented us from proceeding to the ratification.

THOSE of this order calling themselves Jesuits, acknowledge our holy father the pope for their superior; they take an oath of sidelity and obedience in all things to him; they hold for an indisputable maxim, that he has the power of excommunicating kings; that an excommunicated king is a tyrant, and his subjects may rise against him; that all the ecclesiastics are exempted from the secular power, and that they may with impunity attempt the lives of sacred persons. This is what they publish in their writings, and they impugn the opinion of those who hold contrary propositions.

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Two doctors of law, both Spaniards, having maintained in their writings that the clergy were subject to the power of kings and princes, one of the first in the society wrote against them, saying, among other reasons, that as under the Old Testament the Levites were exempted from all secular power, the clergy under the New, were also exempted from the same power, and that kings and monarchs have no jurisdiction over them.

and monarchs have no jurisdiction over them.

Your majesty will not approve of these maxims; they are too salse and erroneous; they must therefore abjure them, if they de-

fire to remain in your kingdom. If they do not abjure them, will you permit them to continue here? and if they do, can you believe they can honeftly have one doctrine for Rome and Spain, and another altogether opposite for France, which rejects that which those beyond the mountains receive? Can you believe that they may quit this doctrine in one place where it is not suffered, and teach it in another where it is? If they say they can do this by virtue of some secret dispensation, what considence can you place in souls brought up in a profession which the diversity and change of place renders good and evil. This doctrine is com-

ders good and evil. This doctrine is common to all the fociety in whatever countrythey are, and it makes such progress in your

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kingdom that it will run at last into the most moderate and reserved societies. At their first establishment they had no greater enemies than the Sorbonne; at present it is savourable to them, because a great many young divines study in their colleges; other scholars who will likewise go through their studies there, and may be advanced, and perhaps hold the first places in your parliaments, holding the same doctrine with them, will withdraw from your obedience, suffer all the rights of your crown, and the liberties of the church of France to be lost, and judge no treasonable crime punishable if committed by an ecclesiastic.

We have been so unhappy in our days to see the detestable effects of their instructions. Barriere! I tremble, Sire, when I pronounce that name: Barriere, who had studied under the Jesuit Varade, confessed he had received the communion from him, on an oath he had taken before him to assassinate you. Having miscarried in his enterprize, other Jesuits animated the little viper, that accomplished in part what Varade had sworn.

GUIGNARD, another Jesuit, wrote books with his own hand in which he maintained, that the parricide of the deceased king had been justly committed, and confirmed the position condemned by the council of Constance. What have we not to apprehend

when

when we call to mind these wicked and disloyal actions which may be so easily renewed? if we must pass our days in a perpetual fear of feeing your life in danger, what quiet shall we find for our own? Would it not be an impiety to foresee the danger and the evil, and let them approach you fo near? Would it not be plunging ourselves into the deepest misery to survive that ruin of the flate, which, as we have formerly prefented to your majesty, is retarded only by the

length of your life?

WE thank God, Sire, for the good intelligence which subsists between you and our holy father; may he long maintain you on the throne, and him in the holy see; but if age or fickness cut the thread of his days, and if his successor, animated by a spirit of hatred, draw his spiritual sword against you, as his predecessors have done against other kings of France and Navarre, what forrow shall we not feel to see amongst us so many enemies of this state, and conspirators against your majesty, who will treat you as they did the deceased king of happy memory, having under his reign been the principal authors and ministers of the rebellion, and not innocent of his parricide.

Ir it is permitted to mix any thing of foreign affairs with our own, we may draw a horrible instance of the perfidy of the Jesuits

from.

#### The HISTORY OF 156

from the history of Portugal. When the king of Spain endeavoured to usurp that kingdom, all the religious orders continued faithful to their king, the Jesuits alone abandoned him to advance the power of Spain, and were the cause of the death of two thousand as well religious as other ecclefiaftics, for which

they had a bull of absolution.

THEIR doctrine and past behaviour was the cause that when Chastel raised his hand against you, we made against all their society. as well as him, that decree which we have confectated to the remembrance of the happiest miracle which ever happened in our time, judging from thence that if they continued to instruct the youth in this wicked and damnable doctrine, there was no fecurity for your life; for which reason we passed over all forms.

We most humbly therefore intreat you, Sire, that agreeably to that decree, justly made, and then necessary to deter so many traitors from conspiring against you, it would please you to recal and preserve the remembrance of the danger to which we were then exposed, of seeing the life of our common father taken away; a life more dear to us than our own. We should think, Sire, we merited the shameful reproach of disloyalty and ingratitude, if we did not take care, fince you have made our tranquility and our our property truly your own. The memory of the past ought to serve as the precaution for the future. We should take heed, lest for want of foresight and prevention, we be ingulphed in the abyss of a second shipwreck.

THESE, Sire, are the most humble remonfirances, and an abstract of those reasons which have with-held us from publishing the letters, fearing that we might be justly reproached with having too easily proceeded to their ratification.

Henry, who had taken his resolution, and who heard these remonstrances only for form sake, paid no regard to them. After having with much goodness thanked the deputies and their companies for the zeal they discovered for the public good, and the safety of his person, I foresaw, said he, the objections and inconveniences you come to represent to me; but I desire you would leave the care of remedying them to me, and register my edict without any restriction.

An order so clear did not hinder the parliament from forming difficulties upon recording it pure and simply, nor from supplicating his majesty to permit them to qualify some articles in the edict: but the king, who thought he gained a great deal by avoiding to grant the *Ignatians* a general establishment, which the pope had demanded for them, and who with much difficulty had made made him approve the conditions of the edict, would not confert to make any alteration in it for fear of displeasing his holiness, and discontenting still more the general of the Ignatians, who was not satisfied with these conditions. He caused the court to be told by M. Andrew Huraut de Messe, counsellor of state, that they must record the edict according to its form and tenour, without using any more delays, or restriction, less he should be obliged to come to remedies very displeasing to him.

Forced at last by these menaces and letters of mandate to comply, the court registered the edict in these terms: Registered with the consent of his majesty's procurer general, aster very humble remonstrances made to his said majesty, at Paris, in parliament, this

2d day of January, 1604.

In this manner the Ignations triumphed over the parliament, which had the mortification the following year to fee that pyramid thrown down which by the royal authority had been erected, to make known the cause of their banishment.

THE most humbling condition of the edict was that which obliged them to have always one of their society, a Prenchman, born, with the king, sufficiently authorised to serve him for a preacher, and to answer to him for the actions of the company. This con-

condition, which shewed how much their sidelity was suspected, since he was willing to be assured of it by hostages, procured them the greatest advantage they could possibly desire, being by that become confessors to the king, and very powerful in the court.

Peter Cotton, a man of a fubtile, supple and infinuating temper, who had been one of the most ardent solicitors for the re-establishment of his brethren, was the first who filled this post, and knew so well how to profit by the access which was allowed him to Henry's person, and by his address in infinuating himself into his favour, that he obtained from this easy and unsuspecting prince whatever he pleased: he brought him first to permit the Ignatians to return to Paris, and by virtue of this permission, which was only verbal, they again took possession of their present house of St. Lewis, and their college of Clermont; they lived there, celebrated divine

AFTERWARDS, Cotton engaged the king to confirm by letters, what he had only verbally granted. These letters were dated the 21st of July, 1606; and recorded the 20th of August sollowing, gave them liberty to perform the usual functions of their order, except only scholastic exercises and public

fervice, and administred the facraments as

they had done before their exile.

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However, as they still suffered inconveniences, Cotton, by the force of importunity. obtained at last, on the 20th of October. 1600, new letters, which permitted them to teach divinity publicly in their college of Clermont; they demanded the parliament to confirm these letters, who ordered them to be communicated to the rector. The faculties opposed their being registred, and Cotton having remarked by some words which fell from the king, that he was willing to keep well with the university, advised them not to pursue the affair.

WHILE this great man so effectually served.

his company with the king, they on their fide laboured as fuccessfully to extend their dominion in all France, and in a little time after their recal they had eight or nine new colleges in the most considerable cities of the kingdom; they succeeded in every thing they

they attempted, and, except the city of Troye, which they could never subject, they triumphed over all the obstacles that were formed to their advancement.

But this swift progress was soon interrupted by a storm that was raised against them, on account of the deplorable death of Henry IV, who having escaped the knife of Chastel, who studied with the society, perished by that which the doctrine they taught put into the hands of the detestable Ravilliac.

THE 27th of May, the same day on which this infernal monster was executed, the parliament, to shew they attributed the king's affassination to the doctrine of the Ignations, having observed this villain had with great fubtilty made use of the damnable maxims of the Ignatian Mariana, in his defence, they commanded by a decree, all the faculty of divinity in Paris to affemble, and again confirm their former censure, authorised by the council of Constance against those who taught, that a vaffal or fubject might, and even ought in conscience to murder a tyrant wherever he was, and attack him by all forts of ways, and that this action was not contrary to that oath of fidelity which vaffals and subjects make to their fovereign.

THE doctors obeyed, and on the tenth of June the parliament, by another decree, condemned,

demned the book intitled, Of the king, and of bis institution, wrote in Latin by Mariana, to be burnt by the hand of the executioner, as containing many execrable positions a-gainst the deceased king, Henry III, and against the persons and dominions of all sovereign princes. The post in destonse out in

demined,

This condemnation awakened the zeal of the good French, against a doctrine which had plunged a knife into the breast of the best of kings; and the Ignatians, on this occasion, had terrible assaults to sustain. Attacked on all fides, from the pulpit and in public writings, they were obliged to make their apology; but the fubtil Cotton, who was the author, employed all his art in vain.

This studied apology served only to honour the triumphs of their adversaries, and to make the cry ftill louder against the society: they reproached them with the feditious fermons of the fathers Cammolet and Hardy, one of which cried like a fury in St. Barsbolomew's church, we must have an E-HAD, be he monk or be he foldier, we must have an EHAD: and the other, in the pulpit of St. Severin; kings amass treasure to make themselves formidable; but there only wants a common man at chefs to mate or conquer a king. age dostors abeyed, and on the technol

xan The parliament, by another elected con-

THEY forgot not the apotheosis of Clement Chastel, Guignard and Garnet, whom the fociety had canonized as glorious martyrs.

In the midst of this almost general disgust against the society, they endeavoured to establish themselves at Troye, in spite of the inhabitants, and demanded permission to make public lectures at Paris; two enterprifes which they durft not attempt in more favourable junctures. The Ignations had already failed in the first of these enterprises, in the preceding reign, but thinking to take better! measures in this they returned to the charge. The bishop \*, who by their interest had obtained his bulls gratis; the prefident +, whom they had gained by money, and those who were formerly of the party of the league, being entirely devoted to them, declared for the lociety. But the chapter of the cathedral, that of the collegiate church of St. Stepben, the greatest part of the clergy, the officers of the city-chamber; in a word, all who were for the deceased king, against the leaguers, vigorously opposed their reception.

THE reasons for their refusal, which they gave publicly, were, that since the happy reduction of their city to the obedience of Henry IV, they had lived in a perfect tranquility, but that the Jesuits came to awake their

<sup>\*</sup> Bene Breffe. + Angonouft.

their former quarrels; that they now faw two factions, the one composed of their partizans, the other of those who truly loved their country: that the first arrogated to themselves the name of good catholics, and gave to their adverfaries the odious epithets of atheifts, schismatics, politicians, and unfound catholics, as father Binet was pleafed to characterife them in his fcandalous fermons; that as foon as the Jesuits were fixed in any place, they wanted all persons in it to put themselves under their jurisdiction, sowing divisions in families, and infinuating themselves into them to discover all their secrets, even those more particular ones which paffed between the hulband and his wife that in fine, under the pious pretence of advancing the glory of God, they only fought their own private advantage.

NOTWITHSTANDING thefe unfavourable dispositions, the bishop did not cease to form intrigues for the re-establishment of his be-

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JAMES NIVELLE, theologer and penitentiary of St. Peter, was then principal of the college; and as the time at which he was to quit his office expired at the festival of St. Remi, the bishop assembled the deputies of all the bodies of the city, in his episcopal palace, to elect a new principal. Dennis Latrecy, curate of St. Magdalen, and canon of Bene Breffe. & Amerokouff. St.

St. Peter, came to the affembly, where he was neither fummoned nor deputed, instructed by the prelate what part he was to act. He infinuated, that it was best to chuse perpetual rectors, and not elect them from time to time. He added, that the Jesuits were willing to charge themselves voluntarily with the trouble of this office, which would be more advantageous to the city than if others had it, because they had a sufficient fund for the maintenance of a college. They deliberated upon this proposition some time, and after a very lively debate, it was rejected by a great number of deputies, who faid, that the question was not, whether they should admit or refuse the Jesuits; their business was to elect a principal in the place of him who had ferved his time; and they named Abrabam Drouet, a native of the city, and a batchelor of divinity; a man very capable of filling the post. The bishop seeing it would be impossible to succeed in his defign in this affembly, broke it up under pretence of calling another more numerous.

MEAN time the partizans of the company dispatched Latrecy to Paris with a verbal procels, in which they gave the queen to understand, that the inhabitants demanded the Jefuits to instruct the youth.

As foon as the opposite party heard of this fraud, they drew up a verbal process directly

contrary to it, and charged Nicholas Guichard, counsellor to the presidial, to carry it immediately to the court. Latrecy, who had the start of him by some days, obtained letters of the regent, permitting them to hold an extraordinary assembly; but the use the bishop designed to make of these letters so illegally gained, excited such murmurs in Troye that Mr. De Prossin, who was then governor there, was obliged to hasten with the greatest diligence to put a stop to the disorder.

ALL the bodies of the city affembled, and authentically disavowed what the partizans of the Jesuits had done, without any authority from them. The mayor of the city \*, the dean of the cathedral church +, a counfellor of the prefidial t, and two Eschevins s, were named to go and make remonstrances to the queen. These deputies were presented to her by the duke de Nevers, governor of the province. The dean, who spoke for the rest, having very respectfully remonstrated to her majesty, that an unfair representation had been made to her when they told her that the inhabitants of Troye defined to have the Je-fuits among them, for that their inclination never led them in any manner to approve their establishment. The queen replied, that Made based winter of being

M. Pithon. + M. Vertier. + M. Trutat. M. Sapler, and D'Aubertierre.

they had indeed given her to understand that the inhabitants of Troys had demanded the Jesuits; but that fince there was nothing in it, the did not defire to oblige them to receive persons whom they did not like. Thus the Ignatians could not establish themselves in this city; which to this very day has continued inflexible to the company's follicitations. They expect now.

THEY were more successful in the attempt they made to obtain leave to teach publicly in their college at Paris, which continued still shut-up. The queen-regent, into whose good graces they had infinuated themselves, granted them permission by letters dated the 10th of August, 1610; but the rector and faculties of the university opposing the regiftering thereof, there was a necessity, in order to remove this opposition, to come to a trial.

THE matter was publicly pleaded the following year, in feveral hearings, and made a great noise. Peter de la Martelliere, whom the court appointed to plead the university's cause, as no advocate durst undertake it for fear of disobliging the queen, set forth in his pleadings all that Pasquier, Du Mesnil, Arnauld, Dolle, Marion, and the first prefident du Harlay, had already advanced against the Ignations. To this he added, what they were accused of having done since in

on by and held mealingeries with them.

England, Holland, Venice, Genoa\*, and elfewhere. He did not forget mentioning
their doctrine of probability, equivocation,
mental refervation, and likewife their Italian
divinity. In fine, he concluded, that if the
parliament would not pay any regard to the
remonstrances of the university, the latter
would at least enjoy the satisfaction of having
done their duty, and given more than once,
by their reiterated oppositions to the intrigues
of the society, an undoubted proof of their
sincere and steady attachment to the service
of the king, and the common good of their
country.

JAMES DE MOUTHOLON, advocate for the Ignatians, made answer in a very short speech, which he pronounced with so low a voice that half of the audience could not hear him. He said, the long pleading of Martelliere was no other than a contexture of calumnies, to which, as a refutation that might serve for all.

<sup>\*</sup>There was discovered (said he,) at Genoa in the year 1604 a fraternity that was established by the Jesuits, consisting of the principal Lords of the regency. This fraternity held their Assemblies in the company's house, and all of them swore at their admission, not to vote for any to be raised to the public offices of the republic, but such as were members of their own society. The Senate after being ascertained of the fact, resolved to banish the Jesuits; but they pardoned them, upon their avorring, that what they had done was by reason that there were several persons in the city that savour'd the French, and held intelligence with them.

all, it was fufficient to oppose the illustrious testimonies given to the jesuits by popes, emperors and kings: and he concluded with requiring the parliament's confirmation of the letters of permission for opening their collegelf sit tenistians that were prefend to the Legel

PETER HARDEVILLIER, rector of the university, after this, made in fine Latin an harangue, or rather rhetorical declamation

against the society. Ind I at W. etoki indi

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THE advocate-general, Servin, who spoke laft, observed, that it was not decent in the Ignations, immediately after the death of Henry IV, to demand a thing which that great prince did not think proper should be granted them. He added, that if they were resolved to persist in their new demand, they ought, before every thing elfe, to fign four articles contrary to the pernicious doctrine which Bellarmine, Valenze, Vasquez, Tolet, Suarez, Molina, Azor, Mariana, Scribanius, and many other celebrated authors of their fociety had taught in their writings.

The articles they required them to fign were, I. That it is never lawful to affaffinate princes upon any account whatfoever. II. That princes depend on God alone as to their temporalities. III. That no power whatfoever, not even the church affembled in councils or otherwife, hath a right of dispensing or absolving the king's subjects of the alle-

Vol. II. giance giance and obedience they owe him. IV. That they will maintain by word and by writing the liberties of the Gallican church, and teach

nothing contrary thereunto.

The first president Du Verdun, asked the eight Ignations that were present at the hearing, if they would sign these articles, and prevail with their general to do so? One of them, who was the provincial, made answer, that there was a positive order in their statutes to conform to the laws of the country where they lived, all the time of their residence among them: and after having read the passage in a book which he held in his hand, he added, that they could not promise for their general's signing what was required of them; but that they would write to him concerning it, and do in it all they were able.

MOUTHOLON, their advocate, upon feeing them embarrafed, faid, that they would oblige themselves to conform to the doctrine of the Sorbonne, and the laws of the university, so far as they corresponded therewith; and as soon as the Sorbonne, which was more ancient than their society, subscribed the sour propositions, they would make no scruple to do so too.

Ar length, on the 22d of December, 1611, was interposed an arret, importing, that the provincial and those of his company who affisted

fifted with him at the hearing, should fubscribe the submission which he made, to conform to the doctrine of the Sorbonne, and to what regards the prefervation of the facred person of kings, the execution of their royal authority and the liberties of the Gallican church, observed at all times and from the highest antiquity in the kingdom. - However, with a prohibition to the Jesuits to teach the youth at Paris, or perform any scholastic functions whatever, on pain of forfeiture of their establishment.

THE Ignatians, tho' extremely mortified at this difgrace, yet held their peace and stifled their grief. They obeyed the arrer, lent away their fludents, together with the foreign masters they had assigned them. They let the university peaceably enjoy their triumph, and set it forth in Greek, Latin and

French verses.

But Martilliere having published his difcourse, they engaged Montholon to answer it. This celebrated advocate, affifted by the memoirs with which Cotton had taken care to furnish him, made it twenty times more ample than that he had pronounced at the audience, and published it the following year. It was divided into four parts; the first contained a justification of the manners of the Ignatians: the fecond was an apology for their institution: the third shewed the

conformity of their doctrine to that of the catholic, apostolical, Roman and Galliean church: the fourth, regarded the falfities. contradictions, injuries and impertinences which they pretended the pleadings of Martilliere were filled with. But Moutbalon, like an able orator, put off this matter to another time, which never yet came, and supplied it with attestations dispatched into Germany, Bobemia, Walachia, Moldavia, Transylvania, and Spain, which justified the society from the artifices and violences which they accused them of having used in the Low Countries, against the other religious, usurping their monasteries.

THE Ignations distributed this pleading every where, in order to efface the bad impressions which that of Martilliere had given of them, and still continued firm in the refolution of establishing themselves in the university, and privately laboured to remove the obstacles they met with, and waited for an opportunity favourable to their defigns to act openly. Such an opportunity presented itself some years after, and they did not fail

to take advantage of it.

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LEWIS XIII, having in 1614 affembled the general estates of the kingdom, the university of Paris made a demand, founded upon some former examples, to have a feat and a voice amongst them, and addressing them-

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themselves to this purpose to the king's council, they obtained an ordonnance which they signified to the states by a proper of sicer. The clergy, offended at a proceeding so little respectful, opposed the execution of the ordonnance, which gave occasion to an arret of council that gave the university only leave to draw up a schedule of complaints, and carry it to the ecclesiastical chamber of the states, to be there examined.

The faculties could not agree on what they were to demand: the faculty of arts alone drew up the paper. It contained things to contrary to the pretentions of the court of Rome, touching the independance of kings and the liberties of the Gallican church, that the clergy, the greatest part of whose deputies were the pope's creatures, to be revenged, inferted an article in this schedule, by which the king was most humbly intreated to establish the Jesuits in the university.

As foon as this demand of the clergy was known, there appeared a great number of writings against the *Ignatians*, in which they called to remembrance the disadvantageous opinions the bishop of *Paris*, the *Sorbonne*, the parliament, the most illustrious magistrates, and the greatest lawyers in the kingdom had formerly given of their institution. The society replied to this by apologies, in

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which they were not contented with justifying themselves from the reproaches cast on them, but endeavoured to take away all credit from their adversaries, and decried them as declared enemies to the secrets of the catholic religion. On the other side, the powerful intercessors they had with the king, never ceased extolling the great merits of the society, so that Arnoux found no great difficulty in obtaining permission for them to open their classes, which Lewis granted them by an arret of council, the 15th of February, 1618.

All the remonstrances of the university having been ineffectual to get this arret revoked, they made certain rules which excluded from degrees those who had not studied in it, which the *Ignatians* complained of as an encroachment upon the royal authority; and *De Laines*, their protector, then very powerful with the king, made them cancel these rules by an arret of the council; but the university so well defended their rights and privileges that they were maintained in possession of them, giving degrees to none but those who had gone through their courses of philosophy and divinity in their schools.

THE Ignations, not having been able to introduce themselves into the university of Paris,

Who fucceeded Father Cotton as the King's Confessor in 1617.

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Paris, undertook to erect one at Tournon. Lowis XIII, being at Lyons in the latter end of the year 1622, Gaspard Sequirari, his new confessor, artfully infinuated to the king, that in the provinces situated along the Rhone he had no other university but that of Avignon, a city under the dominion of the pop-, where they gave degrees in divinity; but that if his majesty would be pleased to grant to the college of Tournon, where the Jesuits taught this science, the privilege of making malters of arts, batchelors and doctors, and of making the graduates who would have a right to succeed, certain months in the year, to benefices vacant by death, this establishment would be much more advantageous to his subjects of Languedoc, Vivanez, Dauphine, and Lyonnois, who by that means would have access to a university where they received all the graduates gratis.

THE king, without examining any thing farther, granted all his confessor demanded. The patents, which he caused to be expedited, were registered by the parliament of Toulouse the 9th of March, the following year, without having been communicated to the universities of Valence, Catiers and Toulouse, tho' they fent members to this parliament: but as foon as they were acquainted with this march they had stole upon them, they formed an opposition, and on the 19th of July following,

obtained a decree from the same court, containing a prohibition to the jesuits of Tournon to take upon them the title of university, to give any matricular testimonial, to confer degrees in any faculty, or make any nomination to benefices, on pain of becoming null and void.

THE Ignations had recourse to the king's council for relief against this arret, flattering themselves that Lewis would confirm the gift he had so easily granted; and perhaps it would have happened as they expected, had not the university of Valence invited that of Paris and all others in the kingdom to join in their cause; to this they consented the more willingly as it was their common interest to oppose the enterprizes of a society who sought only to raise itself upon their ruin.

Doctor Gaspard Fromeno, professor at Valence, instructed the judges by a memorial intitled, An advertisement of the universities of France against the Jesuits, addressed to the king, and to the lords of his council. This piece, equally strong and respectful, was presented the 25th of September, and struck a dreadful blow against the Ignatians. Two days after, the king having heard the report of the process, John Aubert, rector of the university of Paris, was admitted into the council, and defended there so eloquently and

and folidly the cause of the universities, that it was decided in their favour by an arret which put the parties out of the court.

The rector and the fyndick of the collège of Tournon, presented a request to the council, on the 28th of September, to be maintained in their former privileges. The king sent it to the parliament of Toulouse to be confirmed, and ordered that they should provisionally enjoy the same privileges they did before his letters of December, 1622, till it was otherwise ordered by the said court.

Mean time the universities published all the pieces of the process which they could procure, and made the hawkers cry them in all the streets of Paris. The Ignations were prudent enough to make no reply, for fear of drawing on answers still worse; and confined themselves to the defence of the right which they pretended they had to teach di-

vinity in Tournon, animaled strong to sline to

Things continued thus till the end of the year 1624, when the dispute began again with more fury than ever. The Ignations, publickly accused of teaching a seditious doctrine, contrary to the authority of the king; and the tranquility of the state, thought themselves obliged to repel these accusations; and for that purpose published an apology under the name of Pelletier, their creature; but the university having reprinted it, with a refuse.

refutation, in the form of marginal notes, they presented a request to the king, in which, after having remonstrated the calumnies with which they had been loaded, they intreated his majesty to forbid, under severe punishments, the rector of the university of Paris, and all others, to say or write any thing against the society.

THE rector, to whom this request was communicated, immediately presented another, in which, in his turn, he implored the king not to condemn the universities without hearing them; and in their names offered to prove before his majesty, or before the parliament, the truth of their accusations

against the jesuits.

THESE two requests being fent to the parliament, the 17th of January, 1626, the cause was upon the point of being pleaded, when they brought to the king's officers a treatife on herefy, schism, and apostacy, and on the power the pope had of punishing those crimes. This treatife was the composition of an Italian Ignatian, and had been printed at Rome, in the year 1625, with the approbation of Matio Viteleratri, general of the company. Never came book more a propos to the wishes of the universities, to draw them at once out of the embarrassment they were in to prove their accufations: it furnished them with the most convincing and decisive proofs

proofs imaginable. The author maintained in this piece, that the tribunal of the pope is the same with that of Jesus Christ; that our divine Saviour having faid to St. Peter, Feed my sheep; it follows, that the pope must be the fovereign pastor of the church, and that in this quality he had the power of reproving kings, and of punishing them with death; that he could not only depose them, and deprive them of their dominions for the crimes of herefy or schism, and absolve their subjects from the oath of fidelity, but that he also had a right to give tutors to princes incapable of governing their subjects; that he might even depose negligent, disobedient and incorrigible fovereigns, those who had committed any considerable or public sin, and those who did not take care to defend the church; and, in fine, that he might inflict all forts of punishments on them, because they were not within the pale of the church.

THESE and some other propositions no less contrary to the fundamental maxims of the French monarchy, and the independance of the king, who acknowledges no other superior than God, raised the indignation of the court against them to such a degree, that they iffued out two arrets immediately after each other, one against the doctrine of Santarelli, the other for the Ignatians themselves to condemn it. of a roat off agilds abvo nh?

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## 180 The HISTORY OF

By the first, dated March 13th, 1626, the book was condemned to be burnt by the hands of the common hangman, as containing propofitions false, scandalous and seditious, tending to the subversion of the sovereign power established by God, and favouring the rifing of subjects against their prince, capable of prevailing upon them to forfake their obedience, and of making attempts upon their perfons and states; and, in fine, calculated to trouble the public tranquility: the same ordered the provincial, the superiors of the three houses in Paris, and three of the most ancient jesuits, to appear the next day to be heard, upon the doctrine taught in incorngible fovereigns, thate who, sood sith

They obeyed, and the parliament having interrogated them according to the usual form put some questions very embarrassing, to persons obliged as they were by a solemn vow, to a blind obedience to their general and the pope. Speak freely, said the magistrates to them; do you believe that the pope can excommunicate the king, absolve his subjects from their oath of sidelity, and leave his kingdom to be made a prey of?

On ! gentlemen, replied Cotton, provincial of the provinces of Paris, who spoke for the rest; what! excommunicate the king, who is the eldest son of the church? Nothing can ever oblige the pope to come to so ter-

rible:

rible an extremity. But, faid the parliament, does not your general, who has approved the book, believe the pope has fuch. an authority? Our general is at Rome, returned Cotton; he cannot difpense with approving the doctrine which is commonly received there. And do you, pursued the parliament, believe what they teach at Rome touching these articles? No. faid Cottons And what; added the parliament, would you do if you were at Rome? We would fpeak as others do, returned Cotton. What ! interrupted fome counfellors, these men have two consciences, one for Paris, and the other for Rome. God protect us from fuch confessions decreased kroftend workers

THE parliament would not be fatisfied with these answers, which tho' fincere in appearance, meant only in effect to render the doctrine of Santarelli probable, by leaving every one at liberty to follow or reject it, in countries which either believed it true or falfe. Therefore the first president, Verdun, required the Ignations to answer precisely, and without equivocation, to the demands they made them. Cotton excused himself from answering instantly, and asked permission to confer with those who were with him! They were accordingly permitted to retire into a neighbouring chamber 3 from whence, after half an hour's deliberation they returned, and.

THE court finding this declaration too vague and uncertain, prepared to oblige

them to fign the following articles.

First, that the king held his dominions only from God and his fword. Secondly, that he acknowledged no superior in his kingdom but God alone. Thirdly, that the pope could neither put the king or his kingdom under an interdict, nor for any cause whatever absolve his subjects from their oath of sidelity to him.

COTTON, having demanded some days to deliberate with the brothers of his order upon fo delicate an affair, the court granted them three, during which they caused their conduct to be narrowly observed. The first day they went to the palace of cardinal Spada, the pope's nuncio, and were in conference with him from two o' clock till feven in the evening; the two others they employed at the Louvre, where Cotton, feconded by Suffren, whom the king had just chosen for his confessor, in the place of Seguirar, fet all forts of intrigues to work to prevail upon his majefty to dispense with them from taking a step which would make them lose the favour of the pope; but Lewis, through the persuafion fion of cardinal Richlieu, who wanted to mortify the Ignations, with whom he was but ill fatisfied, left it to the parliament to act as they pleased. Forced therefore to obey, for fear of being a second time banished from the kingdom, they made the declaration required of them, in full form, which was signed by Cotton and sour of his fraternity, and expressed in these terms.

WE, the under-written, do declare that we disavow and detest the wicked doctrine contained in Santerelli's book, concerning the persons of kings, their authority and dominions. We acknowledge their majesties hold their power immediately from God. and we are ready to shed our blood and expole our lives on all occasions for the confirmation of this truth: in fine, we promife to subscribe to that censure which the clergy or the Sorbonne shall give against this pernicious doctrine, and never to teach any thing contrary to what the clergy, the universities of the kingdom, and the Sorbonne, shall declare upon this matter. Made at Paris, March 16, 1626. Thatvil to Thurst

THE parliament having seen this declaration, gave, on the 19th of March, the second arret we have mentioned; in which the provincial of the priests and scholars of the college of Clermont was enjoined to make all his company in the three houses at Paris,

fign a writing in which they disavowed and detested the seditious maxims in Santarelli's book, and to bring this act to the register's office belonging to the court; it was likewise ordered, that in two months the same acts should be brought, signed by all the provincials, rectors, and six of the oldest of each college belonging to the same company in France; and that if they failed when this time was expired, they should be proceeded against as criminals guilty of high treason, and disturbers of the public tranquility.

coff of N did not long survive the uncafiness this affair gave him; he died the noth of March, 1626, two days after they had signified this second arret to him. In him the order lost the principal author of its restablishment, preservation and advancement in France; in a word, the most subject it ever had, and he was therefore extremely regretted.

His death did not stop the course of the proceedings against Santerelli's book. The faculty of divinity solemnly censured it on the fourth of April, branding it as a doctrine new, false, and erroneous, contrary to the word of God, making the pontifical dignity odious, opening a door to schilm, derogating from the sovereign authority of kings which depends only upon God, hindering the

the conversion of heretic and infidel princes, destructive of public peace, tending to the ruin of kingdoms, states, and republics; turning subjects from their submission and obedience, and exciting them to revolts, feditions, and parricides of princes. At last, on the 20th of the same month, the univerfity by a folemn decree, ordered all the Ignations to conform to this centure on pain of being ignominiously banished.

THERE now remained only the affair of the college of Tournon to terminate. The parliament of Toulouse, before whom it was laid, decided it on the 29th of August 1626. The arret rejected the request of the rector and fyndic of this college, made on September 28, 1624, and confirmed that which the court had given, July 19, 1623, in favour of the universities of Toulouse, Valence, and Cabers; the same arret disabled the parties to intent a process with regard to the grievances they mutually required reparation for Sastamos

Such were the troubles the disciples of Ignatius caused in France; let us see in what manner they established themselves in Abyswhich was to the service of the serv

finia.

THE forrow which Ignatius felt at the vigorous oppositions, his disciples met with in France, was tempered a little by his joy at being two years after defired to fend into Ethiopia, now called Abyssinia, three knights

of his order to submit this empire to the obedience of the holy see, which then was under that of the patriarch of Alexandria, and this was the occasion.

GRANEA, a moorish prince, general of the king of Adel, having entered Abyssinia with a powerful army, and conquered great part of this empire without finding the least resistance, David, emperor of Esbiopia, alarmed at the rapidity of his conquests, sent a Portuguese Physician, named John Bermudas, to demand succours from the catholic princes. Bermudas arrived at Rome under the pontificate of Paul III, who made him patriarch of Alexandria.

Liston, and obtained of John III, king of Portugal, the succours he demanded. A numerous seet commanded by Stephen de Gama, entered the Red-sea, and landed upon its coasts four hundred Portuguese under the command of Christopher de Gama, the brother of Stephen. These sew regular troops saved Abyssinia, and put the imperial crown upon the head of Claud, eldest son of David, the former emperor.

THE young emperor but ill acknowledged fo great a service, and through reasons of state paid it with the blackest ingratitude, fearing lest those who had seated him on the throne should one day pull him from thence

to place themselves there. He took the precaution to weaken them in time; he therefore dispersed them into many different provinces, and banished from his dominions the patriarch Bermudas, to whom he had been obliged for those succours he had received.

Pope Julius III, and John III, king of Portugal, being informed of what had passed in Ethiopia, resolved to send thither a new patriarch and two bishops. The pope was willing that these should be the Ignatians, because he looked upon them to be more capable than any other missionaries to establish his authority in this empire.

IGNATIUS, to whom his holiness addressed himself for the choice, named John Nugnez, Andrew Oviedo, and Melchior Carnero; the first was made patriarch of Ethiopia; the second bishop of Hieropolis; the third bishop of Nice; and at the intreaty of Ignatius, the pope declared them successors of the patriarch.

ALTHO' they were named under the pontificate of Julius III, the two first did not set out for Abyssinia till that of Paul IV, in the year 1656, and took with them ten Ignations.

In the letter which Ignatius wrote to the emperor of Abyssinia, he tells this prince, that at the intreaty of the king of Portugal, he had sent him twelve of his little company

which was called the fociety of Jesus. This number he had exprelly chosen, to represent the fociety of our Lord and his apostles; that the church of Ethiopia had occasion for the affiltance of these pastors, to receive the lawful power and the pure catholic doctrine derived from the holy fee; for that the patriarch of Alexandria being separated from the bishop of Rome, could neither receive himself, nor communicate to any person the light of grace and the pastoral authority; therefore his highness ought to give thanks to heaven, that our Lord, under his reign, had fent to these strayed nations true pastors. who depended upon the fovereign pafter of the faithful, and who had received all the power they were invefted with from the vicas of our Lord Jesus; that the more he discovered to them the fecrets of his heart, the greater internal confolation he would draw; that the words of these missionaries sent from the holy see, especially these of the patriarch, had the apostolical authority, and that he must believe them as the whole church, of which they were the interpreters; that all the faithful being obliged to adhere to the fentiments of the church of Rome, obey its ordinances, and confult it if they mee with any thing ambiguous or obscure; and he doubted not but his highness would publish an edict to oblige all his subjects to follow, without any doidw.

any resistance, the orders and injunctions not only of the patriarch, but those he should substitute in his place. As for the rest, the patriarch and his companions intended to pay his highness all the honours and submissions which were due to him, and would even have for him all the indulgence that piety

would permit.

LIW

CLAUDE, whom the viceroy of the Indies had by an ambaffador forewarned of their delign, thought it very strange that the bishop of Rome and the king of Portugal should interest themselves so much in the affairs of his conscience, and the religion of his fubjects. An Ignatian, named Rodriguez, who had accompanied the ambaffador, returned to the Indies, and upon the informations he gave the patriarch, Nugnez remained at Goa, and Puiedo, bishop of Hieropolis, went to Abyssinia with Antonio and Emanuel Fernandez, Andrew Gualdanes, Gonfales Cardon, and Francis Lobo.

CLAUDE, who valued himself upon his knowledge in religion, entered voluntarily into arguments with them; but foon discouraged with their manner of reasoning, he would no longer wafte time with disputants who would have always supposed for truth what was in question, namely, that the bishop of Rome was the sovereign pastor of all the faithful, the vicar of Jesus Christ, his lieu-

lieutenant on earth, the chief monarch and infallible oracle of the universal church, the center of unity, out of which communion there was neither life, grace, faith, salvation, nor pastoral authority; and who pretending that being his legates, he ought to believe whatever they said, and blindly submit himself to them: but as this prince thought that he ought not to yield without sufficient proof, he declared to them in a resolute tone, that he would maintain the religion of his fathers in his dominions, and would never submit to an authority sounded upon an airy supposition.

ment and more docility, saw well there could be no great advantages gained in the court of a prince of this character; and not finding himself too secure, he retired into the provinces with his companions. They made some proselytes there among the ignorant people; but the war which broke out all of a sudden, prevented their making any great

progress.

NUR, king of Adel, penetrated again into Abyssinia, and Claude being desirous to fight him, lost the battle and was killed Adamas, his brother, who succeeded him, made Oviedo appear before him, and forbid him upon pain of death to continue preaching the Romish religion. Oviedo, replying with

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with a furious zeal, that he would not obey this order, Adamas, who was a very passionate prince, threw himself upon him, gave him a thousand blows, turned him out of his presence, and commanded his people to conduct him and his companion Francis Lobo, to a desert mountain.

They were recalled some time after, but this calm did not last long; the persecution began again not only against the Ignations, but even the Abysimians themselves who had embraced the Romish religion.

In 1562, the Turks and the Barnagashes united their forces against Adamas, and his army being defeated he was obliged to hide himself in the mountains, where he died the

following year.

Mean time, Don Sebastian, king of Portugal, despairing to reduce Abyssinia to the obedience of the holy fee, prevailed upon the pope to recal the Ignatians; but Oviedo having been made patriarch in the room of Nugnez, who was dead in the Indies, replied, they would do better to fend him fome troops than to recal him; that Melac Sequed, who fucceeded Adamas, was a prince without judgment and experience, and only emperor in name; that he had all the enemies of his father upon his hands, and if they would fend him only five hundred Portuguese foldiers, he would engage to force the Abyf finians D'OOUS

finians to acknowledge the pope; but if the holy father had destined him for any other place, he was ready to obey. They therefore left him Abysinia, as he wished, and he continued to demand troops till his death,

which happened in the year 1577. If Burney

MELAC LEQUED died in the year 1506; he left only a natural fon, very young, named Jacob, whom the great men of the empire at first acknowledged for their master, and afterwards deposed and banished, to put his cousin Zadeng bet in his place; this new emperor, after having reigned a very short time, was murdered by those who had put the crown upon his head; they then recalled Faceb from his exile, but Socinas, great grandson of the emperor Basilides, not able to fuffer a bastard to be preferred before him, took arms to maintain his right. This war lasted three years, at the end of which the two pretenders came to a decifive battle, which Faceb loft, with his life.

THE Ignations hastened to congratulate socinas upon his victory, and were the more favourably received, as this prince who called himself Sultan Sequed, was desirous of procuring some Portuguese troops to assist him in maintaining himself npon the throne. For this purpose he entered into a negociation with them, who cunningly infinuated that nothing was more easy than to obtain what

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troops he wished from the king of Portugal, provided he could refolve to renounce the errors of the church of Alexandria and embrace the Romish religion. Segued, who thought he had taken a good step by buying thus the friendship of the Portuguese, made his abjuration in the year 1622. He afterwards received with extraordinary honours the patriarch whom the pope sent him. This was an Ignatian named Alphonso Mendez, who, supported by the emperor, made Abysfinia a country of inquisition; his tyranny drew upon the Ignatians and catholics the hatred of all the Abyssinians, a hatred which has always increased, and which subsists to this day.

IGNATIUS, who had feen the beginning of the aftonishing progress his society made all over the world, and who had but twenty subjects when he began to write his constitutions, seeing that with so small a troop it would be impossible to execute the vast projects he meditated, set every thing to work to augment it: he found this the more easy to perform, because that among the fanatics which came to Rome to engage the holy fee to authorife their visions, he always met with some, who fearing they could not get them approved of, were happy in adopt-

ing those of others.

VOL. II.

TWAS

'Twas upon fuch an occasion that he gained the famous William Postel, the conquest of whom flattered him more than all the others he had made.

This prodigy of extravagance and learning, was so much infatuated by an old mad woman, a Venetian nun, called mother Jean, that he would have had her acknowledged for a female messiah sent from God to be a most perfect model of holiness, and a new Eve eternally predestinated to re-establish human kind in their primitive state of immortality, which they had loft by the old Eve whom the ferpent feduced. Poftel, looking upon himself as the eldest son of this religious visionary, and believing he was called by an extraordinary vocation to publish the re-establishment which would be made in all things, came to Rome with a design to institute an order of knights of Christ, whose employment should be to declare this new doctrine to all nations of the earth; but hearing Ignatius spoke of, and finding his order much to his tafte, he entered into it in hopes of making them apostles of his holy mother Fean.

IGNATIUS received him with joy, and charmed with having for his disciple a man who was regarded as an oracle of learning, he applied himself with great care during two years to form him to the blind obedience re-

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quired of him, in order to make the subtle wit which this learned mad-man possessed, subservient to the glory of the Ignatian mo-

narchy.

But these two men, each extraordinary in their kind, who both laboured for the peace of the world, could not agree together. Postel, who boasted he had a natural reason superior to all other men, resused to submit to the supernatural lights of Ignatius, who, on the other side, could not suffer the obstinacy of Postel, and therefore banished him from his order, forbidding all his disciples

to have any commerce with him.

POSTEL having failed here, set himself to dogmatise, first at Rome, then at Vemice, where, believing he was in more security, he published so many heterodox dreams
that they accused him to the holy office as a
heretic who merited to be burnt. To justify
himself from the heresies of which he was accused, he voluntarily made himself a prisoner. The inquistion of Venice, in which all
things are examined with a gentleness, wisdom and equity unknown to the inquisitions
of Portugal and Spain, sinding him more
worthy of a mad-house than the fire, declared him a lunatic; and confined him as
such:

HE continued many years in prison, but at length having had the address to set K 2 himself

himself free, he returned to *Paris* more extravagant than ever. He was confined there in St. *Martin*'s in the fields, and died in an extreme old age, and even canonized as a faint, according to the accounts of some authors.

ABOUT the same time that this illustrious visionary left the society, Paul III, demanded two Ignatians to affift his legates in his name in the council, which, after many disputes upon the place where it should be held, was at last fixed at Trent. Ignatius chose Laines and Salmeron, two of the most able scholars in the society, and the most capable of giving an advantageous idea of the fervices it was able to render to the holy fee. They gave fuch diftinguishing proofs of their zeal in the defence of the favourite doctrines of Rome, that the legates always employed them in the most difficult affairs; in effect, when the Spanish prelates, fupported by the French, would have it determined that the residence of the bishops, and episcopal institution were jure divino, Laines was chosen to oppose this decision, which would have made the bishops equal with the pope, the legates made use of him in a congregation in which he alone endeavoured to establish a contrary opinion by scripture and tradition, explained according to the Italian theology.

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He maintained with an aftonishing boldness, that the pope was the sole bishop, from divine right; that he is the absolute master of the church; that he has received from our Saviour in the person of St. Peter, the power of governing it monarchically; that he has all the authority over it which our Saviour had upon earth; that he is infallible in the determinations about faith and manners; that the church is subject to him even as to God himself, and is obliged firmly to believe whatever he has determined; that bishops hold their authority only from him; in fine, that he is superior to councils, the decrees and canons of which have not the force of laws until he has confirmed them.

This discourse had not the success which the legates expected; on the contrary, it raised the indignation of the French and Spanish prelates to such a degree, that they took a firm resolution to free the episcopacy from the papal tyranny. This design extremely consounded the court of Rome; the pope was alarmed at it, but gaining at length the cardinal of Lorrain, and by him the French prelates, the Spanish were obliged to submit

and give up their enterprise.

AMONG

The joy Ignatius felt at seeing two of his subjects in so august an assembly, was soon interrupted by the bad news he received from Germany and Spain. The council, after hav-

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ing been transferred to Bullogn, under pretence that contagious diseases reigned at Trent where it was affembled, and being afterwards broke, Charles V, who expected from it the end of the troubles in Germany on the subject of religion, demanded it to be continued; but finding that Paul III, eluded the demand, and had no inclination to grant it, he resolved to appease those troubles by his own authority. The method which feemed to him the most likely to succeed, was to draw up a formulary of faith which would not wound the conscience of any person, and which the two persons might equally accommodate to themselves until a folemn decision was made. This formulary, which was called the Interim, because what it prescribed was only provisional and for a time, was pub-lished in the diet that Charles held at Ausburg, after the defeat of the protestants at Mulberg, where John Frederick, duke of Saxony, was made prisoner.

This imperial rule was no less for the use of the protestants than the catholics; and both the one and the other, supposing the truth was on their side, regarded it as a monstrous assemblage of darkness and light, which their conscience would not permit them to tolerate; and altho' it was exprefly forbid to write any thing against it, yet still they did not cease to refute it.

AMONG

Among the catholics, the person who fignalised himself most upon this occasion was Bebadilla, whom Ignatius had left in Germany to maintain the interests of the holy see, a passionate, bold and enterprising man, and so zealous a servant of the pope that he would willingly have hanged himself to express his affection for him; not content with denouncing fire and flames against the Interim, he spoke of the sacred person of the emperor in fuch irreverent terms, that Charles V, thought he treated him too mildly by only turning him out of his dominions. Proud with being banished in the quarrel of the vicar of Jesus Christ, he retired to Rome to Ignatius, who did not fail to represent the merit of so brave a champion to the pope: he had, however, the policy not to admit him at first into the house of the company, and publicly disapproved of his want of respect for the imperial majesty; desirous, by this satisfaction, to appeale the emperor, and hinder him from extending his refentment to the other Ignatians established in the empire.

The news from Spain was still more difagreeable than that from Germany. Melchior Cano, a celebrated Dominican, the ornament of the university of Salamanea, a man as judicious as learned, who was respected as one of the greatest genius's in Spain, and whose merit alone raised him to the bishopric of

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the Canaries, fet up a standard against the Ignations. He had feen their institutor at Rome. who after having very improperly discoursed to him upon the revelations with which heaven had favoured him, of the eminent holyness to which he was arrived, and the persecutions he had fuffered, presented to him one of his companions whom he would have pass for a faint; but this faint, whose stupidity was visible in the wildness of his looks, being interrogated by Cano upon some matters of religion, through ignorance mixed fo many herefies in his replies, that Ignatius himself was ashamed, and endeavoured to make an excuse for him. This man, said he to Cane, is no heretic, but his brain is difordered; he has his reason at certain intervals, and that he is fo little catholic at prefent is owing to the new moon. Such a speech was sufficient to make Cano apprehend the genius of Ignatius, and the opinion he from thence conceived of him induced him to examine the conduct of his disciples when they appeared in Spain. He found they did not resemble the holy lunatic of whom Ignatius boafted fo much, but were vain and insolent men, swelled with pride, fond of themselves, and enemies to all men of worth; that they were the flanderers, calumniators, impostors, feducers and hypocrites whom St. Paul predicted would appear in the last ages. Struck with

with this resemblance, he every where published that they were the fore-runners of the anti-christ, and used his utmost efforts to

hinder people from following them.

him that his order had been approved by the pope; in vain did he obtain letters from Francis Romee, general of the Dominicans, containing a prohibition to all the religious to speak any thing against the Ignatians. Cano had no regard either to the remonstrances of Ignatius, or the letters of Romee; he replied, that they did not conform to the religion of the sovereign pontiffs and that of his general; and he continued to paint the Ignatians in the same colours not only in particular conversations, but also in his sermons and public lectures.

THE Ignations would certainly have funk under so terrible an adversary if they had not been happily delivered by the honour the pope conferred on him, in sending him to the council of Trent, in the quality of his theo-

logian solution the il bad

THE nomination which Frederick, king of the Romans made of Claude Le Jay to the bishoprick of Trieste, in Istria, was another subject of uneasiness to Ignatius. As persons may be at a loss to apprehend how a nomination so honourable to an order so new, could give any disquiet to the chief of that order,

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it will not be unuseful to mention here the ideas of Ignatius touching ecclefiaftic dignities, without condemning or blaming other religious who fuffered themselves to be raised to fuch dignities; he thought they were abfolutely incompatible with the spirit of his order, which is a spirit of conquest; and the reason of this incompatibility is, that these fpiritual warriors could not fix in any particular place, because they ought to be ready to run wherever the hope of making new conquests called them: instead of which, prelates were obliged to watch over the flock committed to their care, and ought to refide in their dioceses and never quit them; therefore the Ignatians could not accept of prelacies without renouncing their conquests.

Besides, the company being then composed of new profelytes, and confisting of about two hundred as well novices and scholars as coadjutors, if in these beginnings any one of them had accepted a bishoprick, the others would have thought they had a right to do the same; and if the members were separated in this manner, what would become of the whole body, would it not be gradu-

ally difmembred ?

It is not the same with orders more ancient; besides, their antiquity, and the multitude of persons who compose them, their functions are very different from the Ignatians.

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This, Ignatius did not fail to represent to the pope, when he told him his reasons for oppoling the nomination of Le Jay, and not fuffering ecclesiastic dignities to be introduced into the company. Holy father, faid he, I confider all the other orders in the army of the church-militant as gens d'armes, who are such kind of troops as always continue in the post affigned them, who keep their ranks and face the enemies always in the same order. But for our parts, added he, we are as light horse who ought always to be ready in times of alarms and furprises, who attack or fustain according to the different occasions, and skirmish on all sides. Such warriors as we must go not only from city to city, from kingdom to kingdom, but fly from one pole to the other at the first signal of your holiness, and therefore be fixed to no part whatever.

THE pope relished these reasons, and, perfuaded that the *Ignatians* would be more useful to the holy see when they had no ecclesiastic charge to employ them, he intreated *Ferdinand* to name any other person than *Le Jay* to the bishopric of *Triest*, who on his side knowing the intentions of his general,

had already refused this prelacy.

IGNATIUS had another affair which gave him as much uneafiness as that which he had so happily terminated.

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# 204 The HISTORY OF

ISABELLA ROSELLI, his benefactress, conceived so strange a passion for him that, she came express from Spain to Rome to see him, and live in a religious state under the government of the company. She inspired two Roman ladies with the same inclination, and obtained permission of the pope for her-felf and companions to make the same vows with those of the Ignatians.

IGNATIUS at first consented; but it was not long before he repented of his complaisance. The direction of these three women gave him more trouble than the government of the whole company. They found him constant employment, either in resolving their questions, healing their scruples, hearing their complaints, and even appealing

their quarrels.

Weary of so heavy a burthen, which he foresaw would be much heavier when this community of semales were multiplied, he represented to the pope how much such a charge was incompatible with the military duties of the company, and earnestly in-

treated him to difmifs him from it.

THE holy father having well examined the thing, found in effect that the light horse and skirmishing parties of the church-militant, ought to have no other engagement than that of harrassing the enemies of the holy see; and granted letters by which he for ever exempted the

Ignatius was not contented with these letters; he thought he could not take too many precautions to strengthen this rule; he therefore solicited the confirmation of it, and the sollowing year obtained of the pope, that the company should not be obliged to charge itself with the direction of nuns, tho they even obtained bulls to put themselves under the conduct of whomsoever they pleased, at least if their bulls did not expressly mention the company.

By virtue of these exemptions, Ignatius forbad all those of his order the government of nuns, or any other persons with the authority of ordinary confessors, or ecclesiastic superiors. He nevertheless softened this prohibition by giving them permission to assist them in their spiritual advancement, and sometimes upon particular occasions to hear

their confessions.

Trs to this prudent conduct of their first monarch, that the *Ignatians* owe the liberty they have of chusing among the nuns and devotees those who are worth the trouble of directing, and of giving up others to directors whom the pope has not exempted from those holy, but unprofitable duties.

YET all these precautions did not hinder an order of Jesuitesses rising, after the death of Ignatius, under the generalship of Mutio

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Vitelleschi. It began in Flanders by two English women, the one called Ward, the other Trithy, under the conduct of Gerrard, rector of the college of Liege. The design of these devotees was to go into England, and labour there to turn the protestants of that kingdom to the Roman catholic faith.

They were soon imitated in Italy, where certain married women and girls formed themselves into a community, and taking a particular habit, established colleges and houses for novices, created a general, visitors, rectors, and inferior officers; and without waiting for the approbation of the holy see, enacted a religious order under the name of Jesuitesses.

They took the vows of poverty, charity, and obedience, from their superior-general, whom they qualified; and as their principal end was to go from city to city, from kingdom to kingdom, to instruct persons of their own fex, they did not restrain themselves to

any law of a cloifter.

ALTHO' the popes had authorised an infinite number of orders, such as, the Benedictines, Dominicans, Cordeliers, Minimesses, Theatins, Capuchins, Carmelites, and even an order, whose institution was to instruct young girls, yet that of the Jesuitesses could not find favour with Urban VIII, who totally suppressed them by a brief publish'd Jan. 3, 1631.

the Ignatians, perhaps thought to mortify them by abolishing an order formed upon the plan of theirs; but they took no part in this affair, and did not suffer any complaints to escape them against so severe a decree, the effects of which apparently they ought to be

apprehensive might recoil upon them.

ABOUT the same time that Isabella Roselli came to visit Ignatius, he lost Peter Le Feure. his beloved disciple, the first companion he gained at Paris, and one of those whose asfiftance had been of the greatest use to him in founding the Ignation monarchy. The pope, who defigned to fend him to the council inthe quality of his theologian, had fummoned him from Gandia to give him his instructions. He set out immediately from Gandia, in obedience to the commands of the pope, and arrived at Rome amidft the greatest heats of the fummer, and so fatigued with his studies in Portugal that he was immediately feized with a violent fever, of which he died the first day of August, in the year 1 546.

THE fervices he had rendered the company, and those which it might have expected from him if it had possessed him some years more, made him extremely regretted by all the *Ignations*, particularly those at *Rome*, who told *Ignatius*, weeping, that they despaired of ever possessing so worthy a subject again.

'Tis

Tis true, replied he, that the loss is very great, but it is not irreparable. God revealed to me, when Le Fevre died, that a grandee of Spain should fill his place, and procure infinitely more glory and advantage to the company than he for whom we weep could have done, therefore let us moderate our affliction.

THIS grandee of Spain was the duke of Gandia, grandfon to pope Alexander VII, who in case he survived his wife, had formed a design of renouncing the world, and entering into some religious order, there to ex-

piate the faults of his youth.

In effect, after the death of the dutchess, which happened on the 15th of March, 1546, he thought of nothing but putting this pious design in execution. He leaned greatly towards the seraphic order of St. Francis d' Apir; but when he would have followed the inclination which carried him to this fide, he felt an uneafiness and distaste which prevented him; this distaste was still greater when he thought of entering into any other ancient order; but fuch was the miraculous virtue of the spiritual exercises which he performed at Gandia under the conduct of Le Fevre and d' Araoz, that his thoughts were immediately turned towards the company of the Jesuites and his foul tafted a sweetness and delight in them which drew him effectually to it, tho' it

was then new, little, unknown, contemned, and even hated and perfecuted; drawn in fpite of himself by the invincible force of this sweet pleasure, which he took for an evident fign of the will of God concerning the order he ought to chuse, he at length determined for that of the Ignatians: he wrote word of his refolution to Ignatius, who approved of it with great praises, and obtained of the pope permission for him to make the vows of the profest, and to keep his dignities and estates during four years.

THE duke of Gandia, by virtue of this permission, without passing through the tryal of the noviciate, took the folemn vows of the company in the chapel of his own caftle, in the presence of a few persons; he afterwards imposed on himself such excessive severities, that Ignatius fearing to lose him,

ordered him to moderate his fervour.

You have, faid he in a letter to him, a weak fromach and a delicate complexion; fast therefore with moderation, and take reafonable nourishment to recover your strength. I understand you chastise yourself every day till the blood comes, in honour of the scourging of the fon of God. I forbid you to come to these extremities which may render you incapable of the offices of the company.

THE Ignatian duke having feen his eldest son and his daughters married, came to Rome invested

invested with all his grandeur: he intended to come thither incognito, but being folicited to make his entry with the magnificence and pomp becoming the grandfon of the vicar of Jesus Christ, he consulted Ignatius upon this subject, who advised, by way of mortification, to make a splendid entry. Julius III. offered him an apartment in the facred palace, but he chose to lodge in the house of the Ignatians to be more at liberty to converse with Ignatius. After four months stay at Rome, which time was chiefly spent in vifits to churches, relicks, and images, he retired into the province of Guipuscoa, and chose the little city of Ognate for the place of his retreat; but before he went thither he refolved to visit the castle of Loyola, which is in its neighbourhood.

Being entered into the chamber where the knight of the virgin was born, he threw himfelf on his knees and kiffed the floor with a religious respect, and returning thanks to the divine goodness for giving this incomparable knight to the world, he earnestly prayed, since he had ranged himself under his banners, for grace to tread courageously in his

Aeps.

He left Loyola, animated with a new spirit, and arriving at the college of the company, at Ognate, he divested himself of his dutchy, and bestowed it on Don Carlos his eldest

eldest son, quitting, with the rest of his grandeur his usual habit to take that of the order he had embraced. Don Antonio de Cardona, his cousin Sancho de Castile, Don Pedro de Ledesa, Don Diego de Gusman, doctor Gaspard Loant, and Bartholomew de Bustamante, a celebrated preacher, who had been secretary to cardinal Don Juan Tavera, archbishop of Toledo, moved at so surprising a metamorphosis as that of a grandee of Spain into an Ignatian, entered into the society, and were followed by a great many persons of all conditions, who after their example embraced the same institution.

Those persons, illustrious either for their birth or learning, who embraced this order, Ignatius treated at first with great respect, calling them dukes, marquiffes, counts and doctors, till weary of these great titles, they befeeched him not to diffinguish them from others; but when he faw them disposed to obey him blindly, he endeavoured to mortify them more; he took pleafure in abasing a man of quality and humbling a doctor, and never ceased till he had reduced the one to forget his grandeur, and the other to renounce his knowledge; and notwithanding their greatness they were obliged to obey their fuperiors, tho' as ignorant as the holy lunatic of whom we have spoken. He used them in this manner that he might find no refiftance on their part, and be able to form them to his own taste, making the birth of the one and the knowledge of the other serve for the glory and establishment of his monarchy.

ALTHO' Charles V, in the year 1542, had formed the design of abdicating the empire to finish his days in a monastery, he could not help thinking it strange that the duke of Gandia had turned Ignatian. He did not difapprove of his renouncing his grandeur and quitting his dutchy to embrace a religious state; he only blamed him for the choice he had made; he thought a person of Borgia's birth ought to have entered into some of those famous orders whom their antiquity had rendered venerable, and not into an order so new as that of the Ignatians, which had not the fame approbation, and was very differently spoke of; he was even desirous of engaging him to quit it to enter into that of the Jeronimites, or some other as celebrated; he did more: to free him from his engagements to the company certainly and honourably both together; he demanded a cardinal's hat for him from the pope, which his holiness granted the more easily as he was of himself inclined to give it to Francis.

IGNATIUS was no fooner informed of the emperor and pope's intentions than he refolved to hinder it from taking effect; he that himself up three whole days to consider of means to retain Borgia in the company, in a manner more honourable for this illustrious Ignatian than the purple with which they defired to invest him, and upon quitting his retirement he told a person in whom he confided, that he was so convinced that God was not willing that father Francis should be a cardinal, that if the whole world was to kneel at his feet and beg him not to oppose his promotion, he would not grant the request. In effect, he laboured fo ftrongly with the pope, that he prevailed upon him to offer the hat to Francis, with this condition, that if he refused it his holiness should not command him to accept it. Accordingly, the hat was offered, Borgia refused it; thus he complied with Ignatius, and had the glory of making a facrifice to the company, for which he was afterwards rewarded by being elevated to the throne of the Ignatian monarchy.

While Ignatius lived, he always hindered his subjects from accepting ecclesiastic dignities. Laines, Borgia, and Mercurien observed the same conduct; but Claude Aquaviva, the fifth monarch, having found the monarchy much augmented, and having less to fear than his predecessors as to weakening it by the loss of some subjects, made but slight efforts to retain in the company those whom the pope was willing to honour with the purple. Indeed he opposed the elevation of Francis

Francis Tolet and Robert Bellarmin to the cardinalate, but this was only for form, and he easily comforted himself for having done it without success.

In the circular letters, he wrote to all the provincials of the company, on the fubject of the promotion of Bellarmin, he has these words; Our Lord, fays he, whose providence we ought to adore, and respect his commands, was willing to make his fervant pass from the obscurity of a religious life to the theatre of the church, there to shine with greater luftre, and to propagate farther the light of his doctrineand piety. We have loft him, tis true; but what of that; it is too much glory for us to lofe him for God from whom we have received him, and to whom we render him again; besides, he will not forget the tenderness which the company has for him, and he will by his interest protect those who have held him up with so much care.

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What motives for consolation! but these were not all; there was one more powerful which Aquaviva did not mention; and this was, that Bellarmin might possibly arrive at the papal crown, to which his uncle, Marcellus II, had worn; in effect, he would have been raised to the pontifical dignity by the conclave of Paul IV, had not his writings against the independence of kings, and in sayour

vour of the papal power, excluded him. If this had happened, we might perhaps have never seen any but *Ignatians* in St. *Peter's* chair, and the sovereign pontiffs become vas-

fals to the Ignatian monarch.

Two years after Borgia entered into the company, the profest house at Rome was reduced to an extream necessity by the death of Paul III, who gave regularly large alms to it, and by that of Codac, who took care of its temporal matters; and as a farther addition to their misfortune, the cardinals enclosed in the conclave, who thought only of caballing and forming parties to have a pope of their own saction, forgot to send them their accustomed charities. Altho' the searcity was very great, and he had no hope of any assistance, yet Ignatius did not cease to receive all the novices who presented themselves.

BOBADILLA, who could not comprehend from whence he would draw provisions for so many people, in such bad times, interrogated him one day about it. Ignatius gave him a detail of all the alms they regularly received. All this is not sufficient for half our number, said Bobadilla. Where then is your faith, returned Ignatius; do you fear that he who so abundantly feeds the birds of the air, and who has so richly adorned the lillies

lillies of the fields, will fuffer those to perish for hunger who have left all to serve him.

His confidence was not deceived, for he received, says Ribadeneyra, miraculous affistance. John de la Croix, purveyor in ordinary to the house, returning one day from St. John de Lateran, and passing by the Colizee, met a man who without saying a word to him gave him an hundred crowns in gold, and disappeared like a ghost; this incident gave great terror to poor la Croix, who was naturally very timorous.

ANOTHER time the same purveyor going out before day for provision, met some one who put a very heavy purse into his hand; as he did not see the person who gave him this present, he thought it was the devil, and finding himself near the church of Minerva, he entered it to pray that God would guard him from the snares of the evil spirit.

At his return home he related his adventure, and gave the purse to his superior, who finding it full of pieces of gold, all new, at the first view suspected them to be false, who having them examined by a goldsmith, they were found to be of good weight and standard gold: and afterwards, Polanque, secretary to Ignatius, searching for some papers in an open chest where they kept nothing but old tattered cloaths, sound there a great number of gold crowns, all newly coined.

IGNATIUS, who perhaps was not ignorant from whence these extraordinary succours came, believed, or seigned to believe, that they were supernatural, to the end that his inseriors becoming of this opinion, might trouble themselves no more at the rash enter-

prises he undertook.

himself, and who looked upon them as the most zealous defenders of the holy see, was no less favourable to them than Paul III, to whom he succeeded, February 10, 1550. He not only confirmed their order by an express bull, but also granted them such excessive privileges that the bishops murmured greatly; besides these, he gave considerable charities to the Ignatians at Rome, and commanded the general by virtue of his obedience, to come to him for supplies whenever the profest house had occasion for them.

Mean time Ignatius having finished the constitutions, and willing to take away all pretence of contradicting them, submitted them to the examination of the principals, whom he found at Rome on occasion of the

holy year.

ALTHO' he infinuated that he had written them by inspiration, and made use of the testimony of Laines to give credit to this opinion, yet that did not hinder him from reforming them by the advice and information Vol. II.

which they gave him; nor did he defire that they should have the force of laws, till all the society assembled had approved of them; but this did not happen till the generalship of Laines, who had most contributed to the perfection of this work, which he made pass for a divine inspiration; they were authorised by the first general congregation of the order, and afterwards confirmed by the holy see.

IGNATIUS having put the last hand to the constitutions, assembled all the profest who had examined them, and sent them a letter written with his own hand, con-

ceived in these terms;

AFTER having reflected many times upon the nature of my charge, with a mind free from any internal or external trouble, I will tell you fincerely, before my Creator and my God, who is to judge me, what I believe I ought to do, for the greater glory of his die vine majefty. Confidering my fins, my imperfections, my weaknesses both bodily and spiritual, I have often thought that I was very far from possessing those qualities which are necessary for sustaining the heavy burden you have laid upon my shoulders, I desire then, in the name of the Lord, that you would feek for and elect some one who may acquit himself better than me of this charge; but the' another may not do better than me, I am I am desirous that my place be filled up, and that they may do this in the usual forms, I depose myself in the name of the Father, the Son, and the Holy Ghost, and truly and absolutely renounce the generalship, with my whole soul. I conjure the profest, and those who are pleased to deliberate on this affair, to receive my resignation; but if there is any diversity of opinions amongst you, I intreat you by the love of our Lord Jesus Christ to recommend the affair to God, to the end that in all things I may do his holy will for his greatest glory, the good of souls, and the advancement of the society.

This letter occasioned as much surprise as admiration in the whole assembly; they extolled to the skies the humility of Ignatius, and resolved with one consent to have during his life no other chief than him: they accordingly sent a solemn deputation to declare this resolution to him, and it was not without an infinite deal of trouble that they pre-

vailed upon him to fubmit.

Some days after he fell into a dangerous fickness, occasioned by faying two masses with too great fervour of devotion, on Christ-mas-day; the hope of soon enjoying the glory of the blessed in heaven, filled his soul with such an excess of pleasure that he was transported out of himself. The physicians who attended him ordered him to moderate his

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pious transports, and to think less of heaven; he obeyed, and his obedience restored him to health.

This virtue he possessed in so sovereign a degree, that he did not only recommend it to his subjects as the distinguishing character of children of the society; but he also practised it himself in blindly submitting to whatever his confessors commanded him for the health of his soul, and his physician for that of his body; we have already related some examples of his submission to the orders of the first; the following is an instance of a still more meritorious obedience to those of the last.

LABOURING one day with a violent pain in his stomach, caused by his ardour of devotion and intensenses of faith, a young physician who attended the profest house, imagining his illness proceeded from a cold, ordered him to keep himself well covered in his bed, to have the windows of his chamber shut close, and to drink wine pure and unmixed, and to abstain from every thing that was cool.

ALTHO' Ignatius was perswaded that this method of treating his distemper was quite wrong, and felt himself grow worse every day, yet he continued still to observe this regimen without complaining, chusing rather to die than save his life by disobedience, even

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to the orders of an ignorant man; but those who watched by him feeing him in danger of dying, called Alexander Petronio, a famous physician at Rome, to his affistance. Bless me, cried he, as foon as he faw the patient, do they want to stifle this man; open the windows and take away some of the coverings, and give him some fresh water to drink to quench the fire that consumes him. His attendants obeyed these new orders, and in a moment Ignatius found himself better. Petronio ordered him on Thursday of the holy week to eat a little chicken for his supper, but doubting his complying with a thing fo contrary to the fanctity of the day, and fo unusual with a man accustomed to mortify himfelf like Ignatius, he came early the next morning to be fatisfied of the truth; furprised at hearing from the mouth of the fick man that he had obeyed his order without any scruple, he could not disguise his aftonishment.

I HAVE, said he, ordered several of my patients to eat meat this week, and although they did not fast during the whole lent, and were not very devout, nevertheless I could not find any so little rigid as to obey my orders this week, but you who have fasted so rigorously till Thursday, have made no difficulty to break your fast, tho' there remained but three more days of abstinence, I

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It may possibly be objected to him that he embarked at Venice for the isle of Cyprus, contrary to the advice of his physicians; but the answer is very easy; this was, because he could not obey them without losing the only opportunity which offered for his getting to Jerusalem, and without disobeying the inspiration by which he believed he undertook

this voyage.

One may judge of this by his submission to the orders of the pope; it was so great that he has often been heard to say, if the sovereign pontist commanded him to embark at the port upon a ship destitute of masts, helm, ropes or fails, and not furnished with the necessaries of life, he would make no difficulty to pass the sea in such a vessel. But where then would be your prudence, said a person of distinction, before whom he talked in this manner? Prudence, sir, replied he, is the virtue of him that commands, and not of him who obeys.

As foon as he recovered his health he refumed the reins of government, which he had been defirous of quitting, and applied himself with more ardour than ever to the affairs of the company, above all things labouring to establish it in places where they

made most difficulty to receive it.

WHILE he was thus busied, a design was in agitation, which if it had fucceeded, would have entirely overturned his monarchy. Some prelates of diftinguished piety, thinking they would render a great fervice to the church by freeing it from the multiplicity of religious orders, whose institution was yet recent, formed a project of uniting the Theatins, the Barnabites, the Ignations, and others, in one fociety; a prospect which appeared to them the more easy to execute, as these different orders proposed the same principal end; which was, the reformation of manners, the defence of the church against the attacks of its adversaries. missions, and the instruction of youth.

IGNATIUS, who saw well that such a union could not be made without a regulation incompatible with the monarchical government of his order, opposed it strongly; he represented, that for the greater glory of God it was necessary these orders should remain in their natural state; he maintained that they were more useful to the church,

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each following the particular spirit of their institution, than if they were all united in one body; in fine, he reasoned so effectually that his company was not united with the re-

gulars.

Twas thus that Ignatius laboured for the propagation and stability of his order, and applied himself with no less industry to regulate the conduct of his children; he was willing they should be humble, but he did not intend their humility should lessen the glory of the society; for which cause, being told that James Mixon and Lewis Gonzales had each resused to accept the office of confessor to John III, king of Portugal, because they thought an employment so splendid did not agree with their profession; he instructed them in this manner in the true spirit of the company.

The humility of apostolical men like you, faid he to them both, is more noble than you think it; these fort of honourable ministries are not incompatible with your vocation; you ought neither to despise the lowest offices, nor fear the most exalted; for after all, you are not solitaries shut up in a cloister; you are indeed to seek for hospitals, gallies and prisons, to exercise your zeal, but you are not to sly the palaces of princes; by your institution engaged to procure the salvation of mankind, you are to make no exceptions

of persons, and you will render yourselves guilty if you refuse to labour for that of kings, who are more obliged to you for your cares, as they are farther removed from the kingdom of God than common men.

This remonstrance was so efficacious that it never after happened, that an Ignatian made any difficulty of directing the consciences of kings, and frequenting the pa-

laces of princes.

As he believed his monarchy could not fublist without a blind submission on the part: of his subjects, he never ceased to exalt the virtue of obedience, and to place it above the most sublime virtues. Obedience, said he to them, is the daughter of humility, the nurse of charity, the sifter of justice, the mother of brotherly concord, and the enemy of felf-opinion; it is a guide which never wanders, an oracle that cannot deceive, the port of falvation, and the mark which diftinguishes you from all other religious orders. Thus, as much as you furpals both the old and the new ones in aufterity, as much ought: you to surpass them in obedience. But lest you should take the shadow for the substance, know, that there are two forts of obedience, the one imperfect, the other perfect; the imperfect considers if what is commanded be just and reasonable, and submits but in appearance to orders which shock the L. 5 under-

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understanding: the perfect, on the contrary, is nearly blind, believes without examining that all the orders it receives is just, complies internally with the execution of them, and adds to the execution the facrifice of its own

will to that of the superior.

Ir was this last kind of obedience which Ignatius required of his subjects, and to exercise them in it he tried them by commands the most ridiculous and extravagant; he would have one, for example, be at the same time a preacher and a lawyer, a professor in philosophy and a grammarian; and at his first command the cook would quit his pots and kettles and teach divinity; and the professor of divinity descend from his pulpit to the kitchen, there to preside over sauces and stricasses.

He one day fent for a priest who was just going out of the Sacristy to the altar, to come and receive his orders in his robes; the priest immediately obeyed, and when Ignatius perceived him, did you not, said he, seel some repugnance to quit mass when you were so near saying it? To which the priest answered, No. I am transported with joy, said Ignatius, loading him with praises. I had no occasion for you, pursued he, I was only desirous of trying you, and be affured that you have more ment in this obeying without any reply, than if you had staid to

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fay mass, for the' the august facrifice at the altar be of infinite price, nevertheless obedi-

ence is of greater.

ANOTHER time, having made a confessor, he called while he was discharging the duties of his ministry, and this confessor not coming till they were over; what, said Ignatius to him in a severe tone, must you be called twice, ignorant that you are; have you not been often told that inseriors must quit every thing at the least sign or tingle of a bell which comes from their superior; go, and never let this happen again.

HE did not always behave with fo much clemency, for he often punished with the utmost rigor the least fault which regarded obedience: the following are some instances

of his feverity in this respect.

He ordered the discipline to be given to a good priest of the company who asked permission to perform a pilgrimage; not that he thought the request was bad, but because he who made it discovered too much eager-

ness to have it granted.

Emerico de Bonis, a young Ignation, was still more severely punished on as trisling an occasion; a woman of ill life who lived near the church of the company, had a bad custom of throwing out dirt before this church; Ignatius having suffered it a long time without complaining, at last commanded Bonis to in-

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treat this neighbour to throw her dirt in a less respectable place. Bonis, who seared to defile himself by speaking to this woman, charged another neighbour with the commission. Ignatius hearing of it, and the heapproved the modesty of the young man, yet he imposed upon him a penance of six months, for having deviated, the with a good intention, from the express tenour of his obedience. He therefore ordained him to stand in the Resectory, with a little bell hanging about his neck, and every day utter with a loud voice the following sententious words; I will and I will not, do not dwell in this bouse.

HAVING made a fign for according to feat himself upon a stool, and this brother through respect for his general, and a nobleman who was present, excusing himself from doing it, for his punishment was forced to put the stool upon his head, and remain thus covered till the end of the visit.

He treated his most illustrious companions with no less rigour whenever they happened to forget themselves upon this article. We have a remarkable example of this in the person of Laines, who a second time assisted at the council of Trent, which Julius III, had established immediately after his exaltation, according to one of the articles of the conclave.

THE council having been suspended in 1552, on account of the war in Germany, Ignatius recalled Laines to Padua, and named him provincial of Italy in the room of Brouet. whom he had fent to France to take care of the affairs of the fociety there; Laines refused the provinciality, and the chief cause of his refusal was, as he faid, that he yet knew not how to obey well enough to be able to command; but upon declaring to him that it was the will of Ignatius, he fubmitted immediately. As foon as he had taken the government of the province upon him, he found fault with their making all the good subjects come to Rome; and in his letters he complained that the colleges of Italy were so ill provided. Ignatius replied to him, that the capital of the world ought to be more confidered than other cities bue Laines repeating his complaints, I am difpleased, says Ignatius to him in his letter. with your perfifting to write to me upon the fame subject, after the answer I fent you. that the common good ought to be preferred to particular; reflect upon your proceeding, added he, and afterwards fend me word if it appears not to be wrong, and if you find yourself guilty, let me know what punishment you are ready to fuffer to expiate your fault\_

LAINES,

LAINES, to this letter made the most humble and submissive reply imaginable; he acknowledged many great faults in his conduct First, of having been rash and vain enough to oppose with his weak understand. ing a man fo wife and fo enlightened as he: Secondly, of having given cause of displeafure to his general: Thirdly, for wishing to diffurb the order of providence in withdrawing himfelf from ways through which God had conducted him. As for what regards the punishment I merit, said he, I wish, nay, I beg, by the bowels of our Saviour, that you would punish my fins and fubdue my ill-governed paffions which are the fource of them. Your reverence may exclude me from the government, from the preaching, and from fludy, and leave me no book but my Breviary; let me come to Rome, begging alms, and there employ me till death in the lowest offices of the house, for which if I am not fit, command me to pass the rest of my days in teaching the first rudiments of Grammar, and regard me as nothing else but the filth of the world.

This fingle example is sufficient to shew how Ignatius made his authority be respected, and in what manner he obliged the first ministers of the monarchy to submit to their

monarch.

He was so satisfied with the submission of Laines, that far from abasing him to the grammarians class, or interdicting him from study, he ordered him to compose a theological discourse, to serve as a preservative for the catholics against the protestant books, and that his charge of provincial might not hinder his labours at this work, he gave him two persons to assist him in his visits to the colleges of Italy; the one was Martin Olave, who had been rector of the Raman college, the other, John Baptist Viole, superior of the young Ignatians at Paris.

The division in the college of Naples gave new business to Ignatius. Oviedo, who was rector there, made it a capital crime for any one to neglect the smallest external duties; and Bebadilla, who was inspector, according to what he had practised himself at the beginning of the company, finding nothing but puerility in these devout trisles, was of opinion that they ought to discharge the young Ignations from the observance of them, and oblige them only to the practice

of folid virtues.

But Ignatius, who had himself ordered these trisling duties, and thought them very important, disapproved of Bobadilla's conduct, removed him from the office of inspector, and forbid him for the future to trouble himself with the government of O-

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viedo, to whom he had given authority to

maintain domestic discipline.

The affairs of Portugal gave him other inquietudes than those of Naples; the college of Coimbra was very sourishing by the number of Ignatians, and by the success of its studies. Above an hundred young men of wit, and almost all of quality, whom Rodriguez had gained by the sweetness and nobleness of his behaviour, exercised themselves in the Belles Lettres and other sciences, with an incredible emulation and ardour; but some among them, too much attached to study, insensibly abandoned the beads, the rosary, mental prayer, and spiritual exercises.

The gentle temper of Rodriguez was the principal cause of so great an evil, of which Ignatius being informed, resolved to take the charge of provincial from him, which he exercised for twelve years with applause, and even to oblige him to quit Portugal: however, to save the reputation of a man who had gained so much honour and advantage to the society, he thought it necessary to give him another employ, and destined him to the government of the province of Arragen, and for his successor to the provinceship of Portugal, appointed Miron, a firm and exact man, without any consideration for the weakness of human nature, as severe as Rodriguez.

was gentle, and above all, the greatest obferver of punctilious trifles in the world.

At the first report of this designed change, the whole court exerted themselves in favour of Rodriguez, who was greatly esteemed; some said that the king ought to forbid him to leave the kingdom; others were of opinion that they ought to procure a brief from Rome to retain him; and some noblemen even pressed the king to name him to the bishoprick of Coimbra, which was then vacant, and oblige him to accept of it.

On the other fide, the young Ignations jointly declared that they would not obey any other than him, and threatened to quit the

fociety if he was removed.

But Ignatius, whom the greatest difficulties could never prevail upon to break a resolution he had once formed, wrote to the king, the queen, and prince of Portugal his reasons for recalling Rodriguez: he wrote at the same time to Leon Henriquez and Lewis Gonzalez, commanding them both by virtue of their holy obedience to employ all the credit they had at court in making teapprove of the change he intended; he also wrote to Rodriguez in terms equally strong and obliging.

THESE letters produced the defired effect, especially that to Rodriguez, who humbly submitted to the command of his general, whom

whom he knew he could not disobey with impunity; he even solicited his removal himself, which he had no sooner obtained than excusing himself from the provincialship of Arragon, he retired to the extremity of Portugal, there to live solitarily in a country-house belonging to the college of Coimbra.

MIRON spoiled all in the college of Coimbra by an over-strained severity; the harshness of his government occasioned such a revolt in the minds of the Ignatians there, that there was neither superior or inserior that did not complain; the murmurs were so great that Ignatius, who thought his presence necessary to appease them, had already resolved to go into Portugal; but after many deep resections, he contented himself with sending in the quality of visitor, Michael Tornez, rector of the college of Salamanca, a man of authority, and who possessed than respected.

TORNEZ, according to his instructions, made most humble acknowledgments to the king of Portugal, as the first protector and most generous benefactor of the society; after which he intreated him not to permit Rodriguez, whose removal seemed necessary for the peace of the college of Coimbra, to continue in a useless solitude, but rather to leave the kingdom and go to the

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government of the province of Arragon, of which he was provincial. The king with fome difficulty confented, and Rodriguez, always disposed to obedience, immediately

took the road to Arragon.

Hrs departure was of no small use to Tornez, to reclaim those persons whom the presence of their former superior rendered less manageable; but that which compleated the quiet of the province was, that Miron altered his method of government, and following the advice he had received from Rome, alsumed a behaviour more soft and obliging.

AFTER all things were thus re-established, they passed by degrees from one extremity to another; an imprudent fervor invaded the fludents of the college of Coimbra; they abandoned their studies to devote themselves entirely to contemplation; all wasted with austerities they appeared like persons who were This fecond evil was more dannear death. gerous than the first, as it was a fixed fanaticism. Ignatius, who knew by his own experience how difficult it was to cure fuch a distemper, laboured with all his strength to remove it, and finding no remedy better than spiritual helebore, that is to say, obedience, he wrote a long epiftle to them which turned wholly upon this admirable specific, which he commanded them to make use of. This letter, which laboured to prove that neither

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neither an active or contemplative life, neither voluntary punishments nor tears of penitence could be agreeable to God, without a blind obedience to superiors, cured the difordered minds of these fanatics, and put an

end to all the troubles of Portugal.

MEAN time Rodriguez, after having o. beyed the orders of Ignatius relating to the province of Arragon, made new instances to be discharged from the government of it. His excuses were at length admitted; but instead of sending him again to Portugal, which he passionately desired, he was summoned to Rome, whither he came out of pure obedience. When he arrived, he could not dissemble his uneafiness, but complained bitterly that he had been accused of raising the troubles in the province which he had peaceably governed during twelve years; he even had the courage to demand justice of the general for having given credit to these accufations.

IGNATIUS, whom fuch a proceeding taxed with prejudice in his judgment, diffembled the injury which Rodriguez did him, and making a shew of great equity, named commissaries to judge the affair, as the last resource, reserving nevertheless to himself the right of naming the punishment, in case it was neceffary. THE

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THE judges whom Rodriguez was allowed to chuse, having examined the affair by the accounts which had been brought from Portugal, and the pleas of the accused, pronounced him guilty of two capital crimes: the one of being too little careful to establish in Portugal the manner of life which Ignatius had prescribed for all the company; the other for having had too much gentleness and indulgence in his government.

RODRIGUEZ, who was brought into the presence to hear this judgment, submitted to it with a profound humility, and casting himself at the feet of his judges, demanded to have a penance imposed upon him

equal to the scandal he had given.

IGNATIUS, who fought only to remove him from Portugal, contented himfelf with forbidding him ever to return into that kingdom; but to soften a little the pain which fuch a prohibition must give him, he was permitted to go to the Holy Land, where his inclination, from his first studies, would have led him, and where they endeavoured to establish a college of the society. Accordingly, Rodriguez left Rome, and took the way to Venice; but his ill health prevented his embarking and obliged him to stay in Italy, till he had obtained permission to retire into Spain, where he passed the remainder of his days in discontent.

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The troubles of Portugal being thus appeafed, Ignatius wholly applied himself to the general government of the company, ob. ferving that the frequent private conversa-tions which his companions had with the females they directed, were not very edifying, and fearing with reason such a dangerous commerce might be fatal to their chastity and give occasion to some scandalous adventure. from whence the enemies of the fociety might decry it, he could not be at ease till fome efficacious method was taken to prevent fuch a misfortune. He therefore made a regulation on this head, which he published through all the order, importing, that when any priest of the company went to visit the women in their houses, either to hear their confessions, or upon any other occasion, he should take a companion with him, who should be present during the time of confesfion or conversation, and if the room would permit it, he should be in some part of it where he might without hearing any thing, fee all that passed; but if the place would not allow it, the chamber where the confestor and his penitent were should be very light and the door kept always open. He had the observation of this rule so much at heart that he punished very rigorously a good and virtuous old man who had not kept it: he condemned him to give himself the difcipline SHI

cipline in the midft of eight priefts, till each of them had repeated one of the feven peni-

tential pfalms.

But the fociety afterwards relaxed much of this great severity: far from observing so necessary a rule, it not long ago forbid it, and even canonised a rector of the royal college in the city of Toulon, who was accused of spiritual incest, and convicted by his own confession of being, in contempt of this order, locked up eight or nine times with a handsome young lady his penitent.

A FEW days after the publication of this. law we have been speaking of, Ignatius familiarly conversing with Gonfalez upon the news lately arrived from the Indies, and the conversation turning upon the happy progress the fociety made in all places, he fighed as if opprest with grief. Gonsalez, who could not comprehend the occasion of this sadness. demanded the cause. These prosperities, replied Ignatius, give me more fear than joy: when perfecutions cease in any place, I always apprehend the company has not done its duty; there is nothing we ought to little to depend upon as good fortune, and we have never more to fear than when all things happen according to our defires.

However, the calm he apprehended continued not long; all on a fudden a tempest

<sup>\*</sup> Father Gerard. + Madamoifelle Cadiere.

was raifed against the company, the more to be dreaded as it came from the Vatican.

CHARLES V, having published an order in Spain, that the priefts and those who poffeffed benefices should nor absent them. felves from their dioceses, or churches, the Spanish ecclesiastics who were at Rome, and whom this edict particularly regarded, complained of it to Julius III, as an incroachment upon the rights of the holy fee, and prevailed upon his holinefs to demand fatisfaction of the emperor. Charles fiercely replied, that the order was not from him but the national council, who were resolved to make the decree of the council of Trent be observed, which related to those who posfeffed church-dignities; he added, that his holiness himself having assisted at that council in quality of legate, from Paul III, when these decrees were made, he would do better to enforce the observance of them than oppofe them. I see feet s

JULIUS, more irritated at the emperor's reply, than even at the affair itself, was fo offended with the Ignatians of Castile, who were fulpected of having compoled it, or at least of having a great part in it, that it intirely deprived them of his favour; he would no more allow them access to the apostolical palace, and no person durst speak a word in their behalf, not even cardinal Capri, the

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the protector of the fociety, whom the pope generally listened to with great com-

plaisance.

To increase this misfortune, Ignatius, who without doubt would have found the fecret of appealing the holy father, fell lick at this dangerous juncture, and they apprehended he would die: but all was composed again by means of Frederick, king of the Romans, who wrote to Julius in favour of the Ignatians, and prevailed upon the pope to re-

double his affection for them.

MARCELLUS II, who fucceeded Julius III, discovered also great esteem for them; but his pontificate lasting but three weeks, they fell again into new alarms when they saw elected in his place John Peter Caraffa, who at his coronation took the name of Paul IV, and whom they believed to be their enemy, because Ignatius had refused to unite his order with that of the Theatins, of which Caraffa was the founder, and also for that Ignatius had prevailed upon Julius III, to cancel a fentence which Caraffa, when archbishop of Naples, had given against him, to oblige him to give up a young Neapolitan, whom they accused his society of having seduced from his parents. But in this they were agreeably deceived: Paul IV, forgot the refentments of cardinal Caraffe, and confidering only the glory of the fovereign pon-VOL. II. tificate. M

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tificate, whose rights he was desirous of extending, both by ipiritual and temporal arms; he loaded the Ignatians with favours, whom he regarded as the strongest supporters of the holy fee, and they had no other trouble with him than preventing him from making Laines a cardinal.

IT was under his pontificate that the war between the court of Rome and Philip II, king of Spain began; then money being very scarce, and provisions extreamly dear, Ignatius found great difficulty in providing for his profest house; yet he thought proper to make Antony Labaco, a famous ar-chitect, whose writings are still in great efleem, come to Rome and confult upon measures with him for building the Roman Germanic colleges

LABACO having drawn the plan of these two buildings, and computed how much they would cost, Ignatius made them immediately begin the work, tho' he had then but very little money; but he wholly relied upon adventures like those which had happened to the good John de la Croix.

POLANQUE, who was charged with the affairs of the Roman college, foon faw it out of his power to pay the workmen; he had recourse to heaven and earth to raise money, but could neither procure it gratis or for large or small interest.

IGNATIUS being informed of this difficulty, shut himself up in his chamber to pray, and when his devotions were finished, ordered Laines, Christopher Madrid, and Polanque to be called into his presence. Altho, I am no prophet, nor the son of a prophet, said he, smiling, yet I can assure you, our Lord will not abandon us; then turning to Polanque, with a gay air, build the college, and do not trouble yourfelf about finding money, I will take upon myfelf the care of furnishing you with what you will have occasion for. When, oh, miraculous accident! cries Ribadeneyra who relates it, the same night two persons who were ignorant of the necessity we were in for money, fent us a fum large enough to free us from our embarrasment. Mean time Ignatius, who, since his last sickness, had continued always weak and languishing, and who was often obliged to keep his bed, thought it necessary to take an affiftant to partake of his labours, or rather to discharge his office under him; but as he was not willing to make this choice himself, he affembled all the Ignatians who were at Rome, and acquainting them with the condition to which his infirmities had reduced him, ordered them to chuse a man capable of fuftaining the weight of the go-They all with one voice named vernment. M 2 Ferome

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Ferome Nadal, who possessed all the quali-

ties necessary for this charge.

IGNATIUS approved of the choice they had made, and threw upon Nadal the management of affairs, referving only to

himself the care of the sick.

But feeling himself weaker than ordinary, and that his end approached, he made them call the companion of his secretary, and dictated a will to him, which contained nothing but some new thoughts upon obedience, a subject he meditated upon day and night. From this time he thought of nothing but

preparing himself for death.

His regret at feeing the war so furiously kindled between Philip II. of Spain, and pope Paul IV, two of the most powerful protectors of his order, contributed not a little to hasten his death. He was defirous of leaving Rome, where he heard nothing but the noise of arms, and retired to a house in the country which had been built the preceding year for the Roman college of the fociety, but scarce had he been there a few days when he grew much worse, and he was brought back again to the city. His physician, Petronio, did not think his illness dangerous, and faid it was only weakness without any fever or ill accident; but in this he was deceived, for this weakness was a total decay of nature. Ignatius, who was the only one that

was not deceived, convinced that he approached his last moments, confessed himfelf, and received the viaticum the 27th of

and roa

THREE days after, he made his fecretary Polanque be called in the night, and ordering his chamber to be cleared; the day of my departure approaches, faid he to him, go to the pope and demand his bleffing for me, and an inclulgence for my fins, that I may leave this life with more joy and affurance: tell him, if I go into paradife, as I hope from the divine mercy, I will not fail to pray for his holiness, as I have always done here below even when I had care enough for myself.

POLANQUE, who had that night letters to write for Spain, asked him, if it would not be as well to go the next day; and Ignatius telling him he might do as he pleased; this answer, together with the phyfician's affurance that he was in no danger.

induced Polangue to write his letters.

IGNATIUS passed the night alone. and when his attendants came early in the morning to fee how he was, they found him in the last extremity. Polangue, who was first with him, feeing him foill, ran immediately to the pope, who granted all he asked, with the greatest marks of forrow for the loss the

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holy see would fustain by the death of so va-

liant a captain.

Mean time they presented a cordial to Ignatius, who told them with a dying voice, that it was no longer necessary, and turning himself towards the head of his bed, where he thought he saw our Saviour and the blessed virgin, he conversed with them, and pronouncing their names devoutly, gave up the ghost in the presence of his disciples and some friends of the society, among whom was the cardinal Taruqui; this was on Wednesday, the last day of July, 1556, an hour after sun-rise.

He died at the age of fixty-five years, thirty-five of which he had made himself knight of the virgin, and fix his order was approved under the august name of the fociety of Jesus. He died with the confolation of feeing his fociety spread over all the world, and divided into twelve provinces, which altogether had no lefs than a hundred cotteges. It increased so greatly after his death, that in 1608 it had twentynine provinces, two vice-provinces, twentyone profest houses, thirty-three of probation, two hundred ninety-three colleges, ninetythree residences, and 10581 Ignations. In 1679, in was divided into thirty-five provinces, and two vice-provinces; it possessed twenty-three profest houses, forty-eight for novices,

novices, five hundred feventy-eight colleges, eighty-eight feminaries, one hundred refidences, one hundred and fix missions, and the number of its subjects amounted to 17655. In fine, in 1710, it had twenty-four profest houses, sifty-nine of probation, three hundred and forty residences, six hundred and twelve colleges, two hundred missions, one hundred sifty-seven seminaries and pensions, and 19998 Ignations.

IGNATIUS was of a moderate stature, rather small than great; his complexion was olive, his head bald, his eyes sunk in his head, but full of fire, his forehead high and his nose aquiline; he limped a little from the wound he had received at the siege of Pampelune, but he took so much care to conceal this defect in walking, that it was hardly

perceived.

ALTHO' the Ignations loss was very great, yet they discovered no appearance of sorrow; they concluded it better to draw some advantage from his death than amuse themselves with useless tears. We have, said they, more reason to rejoice than be afflicted at the death of our blessed institutor; on the one side, we cannot doubt but he enjoys the glory due to his merits; and on the other, we may be assured we shall receive more protection from him in the glorious state he is in at present, than we received while he was yet with us.

M 4

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Our confidence in these two things is drawn from proofs which leave us no room to fear being deceived. A moment after he expir'd, he appear'd at Bologna to a lady of quality greatly attached to the fociety, a great alms-giver, and continually employ'd in works of charity in the hospitals and prayers in the churches. This pious lady named Marguerita Gigli, fleeping tranquilly the morning, at the 31st of July was suddenly awaken'd by a terrible noise which shook her whole chamber. She had no fooner open'd her eyes than in the midst of bright moonlight, she saw the saint shine with brighter rays, who faid to her, Marguerita, lo! thus I am going as you fee, I recommend my children to you. So this faid, he disappear'd, and Marguerita went immediately to relate what she had seen to father Francis Palmis, her confessor. Though she had never seen our bleffed founder, he gave so exact a defeription of his features, that those who had longest conversed with him, could not have describ'd him better. Mean time, as they were ignorant at Bologna of the danger he was in, and even knew not that he was fick; the fathers of the fociety, to whom the confessor related this admirable vision of his penitent, suspected it for a salsehood. But a few days after, news of the faint's death arrives; and the precise moment

ment in which he expired agreed so well with that of his apparition, that the fathers no longer doubted, but lady Gigli had seen St. Ignace, and that he was in the glory of the blessed.

This vision, and some others like it, which the *Ignatians* took care to publish, prejudiced all *Rome* so much in favour of the sanctity of *Ignatius*, that in every part of the city one might hear them say, the saint is dead.

While the corpse was exposed to view, the people, possessed with this opinion, ran in crouds to see it; some kissed his hands and feet; others laid their beads and rosaries upon the body, believing they acquired a miraculous virtue by this touch; and several persons endeavoured to possess themselves of some pieces of his cloaths, to make them the objects of their adoration, but the Ignatians would never permit it.

They interred him in the church of the profest house, and Benediet Palmio pronounced the funeral oration: the corpse continued in the place of its sepulture till the year 1568, when they took it from thence to lay the foundations of the church which cardinal Alexander Farnese built for the society. This magnificent church being sinfhed in the year 1587, Claude Aquaviva, then general of the order, transferred

M 5

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the body of Ignatius thither, on the 19th of November, and placed it on the right side of the altar, with this short inscription upon marble.

To Ignatius, founder of the order of Jefus.

But afterwards, the fociety thinking this thort epitaph too simple for so sublime a hero, made the following one for him.

Whoever thou art that representest to thyself the image of the great Cæsar, Pompey, or Alexander, open thy eyes to the truth, and thou shalt see upon this marble that Ignatius has been greater than all these conquerors.

While they waited for the order of the holy fee, the Ignatians appointed a particular worship for their patriarch. They assembled themselves every year on the day he died, at his tomb, when one of them made a panegyric on the saint. In the year 1599, cardinal Bellarmin requested he might be permitted to make the discourse.

Tho' the ceremony was performed by the Ignations only, nevertheless cardinal Baronius desired to affist at it, that he might honour the memory of a man whose shining

coun-

countenance his spiritual father Philip de Neri,, had often beheld, and from whom he had learnt to make mental prayer. Bellarmin employed all his eloquence to prove that the person whose eulogium he was making, deferved to be put in the number of the faints,. and to have one of the first ranks among them. Baronius enlarged upon Bellarmin's discourse, and reproached the Ignations for not having yet placed the picture of their founder upon his sepulchre; then causing it to be brought, he placed it there himfelf,. and kneeling with a profound humility at the fame moment, all the fociety proftrated: themselves before it, weeping with devotion and joy.

The disciples of Ignatius seeing their father honoured as a faint by these two learned cardinals, laboured to make him revered by a public worship; for this purpose they every where fought for witnesses of his fanctity, and having found sufficient, they reduced them into the form of a juridical information. This writing contained the most remarkable virtues which were in his person, his communications with God, and his principal maxims. I will only fay one word upon each of these articles, that the reader may not be fatigued, and begin with the

from the little of his come

mentions and to blin

In this verbal process it is said, that he had the gift of prayer in so high a degree of persection, that he was quite ravished in spirit, and deprived of the use of his senses when he was at his devotions.

He burned with a love so ardent towards. God, that slames came out of his head, and Nicolas Launoi, one of his companions, saw

him one day all on fire.

His charity towards his neighbour went for far, that he found no fins which he did not excuse either on account of the weakness of human nature, the emotions of passion, or for the good intention; and when the fact was so enormous and so evident that he could in no manner excuse it, he left it to the judgment of God.

He had fuch humble thoughts of himself that he defired they might not give him christian burial, being, said he, nothing but

vile duft and ashes.

His humility did not abandon him even in his extalies; and once, when he was lifted up from the earth in the midst of a celestial light, he was heard to cry out in the air, Oh, God, thou art infinitely good, since thou endurest a miserable sinner like me! He seldom spake of his visions; and when he did mention them, it was out of a holy policy, to confirm the faith of his companions, and that only at the rise of his company;

for when it was well founded, he talked of nothing elfe but the virtue of blind obedience.

HE regarded perfecution as one of the greatest blessings the divine bounty could bestow; and he was so much favoured by heaven in this respect, that his companions, when alone, lived in a perfect calm; but as he joined them, tempests were raised on all

fides against them.

He was so disengaged from the world, that he renounced all natural duties, not concerning himself even in what related to his nearest relations. An instance of his extreme insensibility in this respect was, that one day, in the winter time, being at prayers, and the porter bringing him letters from Loyola, which were said to be of consequence, he took the packet and slung it into the fire without opening it.

Bur his virtues, tho' of a peculiar kind, were nothing in comparison of the divine illuminations he had, which we find in a memoir written by his own hand, and which escaped the slames when he had burnt papers of the same nature. They contain such a series of enthusiastic visions that I forbear mentioning them, lest I should disgust my readers, who are not accustomed to such high language. To go on: he used to say, that one should not accommodate things to one's felf.

felf, but one must accommodate one's self to things: that whoever would perform great things for God, ought to take care of being too wise; a maxim he always exactly obferved.

THAT extasses, visions, revelations and raptures ought not to be desired, but that one ought to fly from them, and even sufficed them for illusions; the this maxim might as well be applied to his own visions as to others, and make them equally suffected of deceit and illusion; yet it did not hinder him from establishing it, as it appeared absolutely necessary to prevent his children from raising themselves like him by illuminations, and making use of the same method for their destruction as he did for their edification.

That for the faving of fouls it was necessary to use the same device which the devil makes use of to destroy them; that is to say, that as this enemy of human kind studies the disposition of those whom he desires to gain, and afterwards tempts them by objects most proper to cherish it, offering riches to the covetous, grandeur to the ambitious, pleasure to the voluptuous, and things which have an appearance of devotion to the religious, not forcing himself abruptly into the soul, but gliding imperceptibly, and making himself master of it by degrees; in the same manner

manner every person who would labour usefully for the falvation of men, ought to apply himself to their favourite inclinations; Diffemble with them at the beginning; pals over many things as if he had not obferved them, and having by this method acquired their good opinion and confidence, make use of their own arms to combat with them, and submit them to God. It was in this manner that Ignatius himself acted; he never began among men of the world with pious discourses, which might have frighted them, but by flattering their predominant passion. He talked to merchants of commerce and gain; to foldiers, of battles and victo-ries; and of intrigues and negotiations to statesmen: and when by these complaisant methods he had infinuated himself into their favour and knew their will, he made them in their turn do his; which was what he called, Going in at their door and coming out at his own; and this way of gaining fouls was, he faid, his own institution. He recommended frequent communion as a powerful prefervative from mortal fins, and laid, that abstaining from the holy table, when he felt not his usual fervour of devo-tion, he could not eat bread or any thing that had meal in it.

HERE is a small specimen of the virtues, communications with God, and principal maxims

maxims, which were gathered, and an extract of them presented to the pope; to which they added, a relation of the wonderful victories Ignatius had gained over the devils, and among others, the conquest of the de-mon who had possessed Matthew, a young Biscayan, who was a valet in the house of the

Ignations.

SATAN, fay they, entered into him, while Ignatius was absent, at the time that he was gone to the convent of St. Peter in Montorio, to consult a religious of the order of St. Francis about his being elected general of the fociety. The devil having entered into the body of the young Biscayan, tormented him horribly day and night, fometimes raifing him up into the air, and at other times rendering him so heavy that ten men could with difficulty lifthim. After having vainly made use of the sign of the cross and the holy water, so formidable to demons, they rold him which possessed Matthew that Ignatius was coming, and would quickly drive him from the body of this poor valet: at these words the evil spirit cast forth the most terrible cries, and faid, by the mouth of the Biscayan, Do not speak to me of Ignatius, he is the greatest enemy I have in the world, I abhor and detest him.

IGNATIUS being returned to the house, took Matthew aside and spoke to him,

him without suffering any one to be present. What he said and did never came to the knowledge of Rabedeneyra, we must therefore content ourselves with saying after him, that Matthew was deliver'd from the devil

which possess him.

From this time, says another historian, Ignatius was so formidable to the powers of hell, that at the sight of his images, the posses'd wou'd cry out in the midst of exorcisms, Oh Lucifer where is thy power; since a little bit of paper with the figure of a priest makes us fly without daring to resist. How canst thou, O God, deprive us of glory to give it to a little lame priest.

ONE of these letters had, say they, the same effect upon a crowd of importunate soolish spirits, who having no respect for the neighbourhood of the holy house of the virgin, disturbed the repose of the Ignatians at the college of Loretto. These hobgoblins came every night and made a horrible noise in the chambers of this college; they overturn'd the furniture and drew the cloaths off the beds; and shook the house with peals of laughter that were quite unsupportable; they endeavoured to banish them by exorcisms, but they continued firm in spite of the most powerful means; at last they sent word to Ignatius of all this disorder, who answer'd, that he had no power

over these devils, because they were not capable to do mischief without permission from God. As soon as his letter was read, the spirits took slight, and the college was deliver'd from them for ever.

Bur what is still more to be admir'd, is, that its most profane verses in his mouth had the virtue to make demons tremble, and to force those evil creatures to demand pardon and mercy from him; of which the following is a curious example, which they had from Francis Sarnian, a celebrated Spanish Ignation. It happen'd one day at Rome, that a woman follow'd Ignatius, and implor'd his help, crying with a loud voice in the street. you are the only person who can deliver me from the devil, by which I am poffes'd. Ignatius mov'd with the lamentable cries of this woman, without lofing time in fending for a ritual, a cross and the blessed water, repeating these verses from Virgil,

Speluncam Dido & Trojanus eandem.

which the illustrious Segrais has render'd into French, by these two,

Dans un Antre écarté la Reine de Carthage, Seule avec fon Amant se sauve de l'orage.

He had no sooner pronounced these verses, than the evil spirit left the body of the woman possest; when, addressing himself to Ignatius, he said, force me not, O son of Loyola, I conjure thee to go back into the bottomless pit. To which Ignatius reply'd, go where thou hast a mind, on condition thou trouble not any body again. The devil distaisfy'd with these conditions vented his rage in horrible bellowings, and in an instant plunged himself into the infernal gulph, notwithstanding he knew he should meet with a very ill reception from Belzebub.

Ir was in the popedom of Paul V, who could not procure the Ignatians to be included in his treaty with the republic of Venice, from whence they had been interdicted for ever, that Ignatius was beatifyed. Glad to find an opportunity of mitigating a difference they had drawn upon themselves for his sake, he listed savourably to the very humble petition offered by his well beloved son, Claudius Aquaviva, general of the society, and all the religious of that order to beatify their founder. His holiness granted them accordingly their request, by a bull dispatched the 3d of December 1609; he authorised them for ever to give to the name of Ignatius de Loyola the addition of blessed, to say mass to his honour in all their churches, and to read his office, as that of a consessor not of the pontifical order, the last

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day of July, being the anniversary of his

happy decease.

THE feaft of his beatification was folemnized with a pompous show, panegyrics were not forgot; nor did they neglect to chuse such preachers as might raise the estimation of the newly beatifyed person. Amongst those employed in making his Eulogium, there were none who better acquitted them. selves of their charge than Peter Valderama, an Augustin, and Peter Dera and James Rebullera, Dominicans, who preached on the day of this feaft, the first at Seville, the second at Valentia, and the third at Barcelona,

and published their fermons.

FRANCIS SOLIER, an Ignation of Limoges, charmed with these three Spanish sermons, which he noted as very excellent, translated them into French; imagining, that the people would not be less inchanted with them in France than they had been in Spain, and that feeing his glorious patriarch exalted as the greatest saint in paradise by the Thomists, they would not make any difficulty to believe them. But the contrary fell out of what the good Limofin had flattered himself. The French, friends to natural eloquence, did not relish the tumid style of the Spanish orators; whose fermons were all strewed with frivolous points, nor less abounding with cold allusions, forced allegories, extravagant

vagant hyperbola's, childish puns, and flat comparisons. They were yet more diffatisfied with the matter than with the manner of communicating it. Some persons as respectable for their learning as for their real piety, carried to John Fillesac, a priest of St. Jean en greve, the translation of the three very excellent fermons that Solier had got printed at Poitiers in 1611. They annexed to it four propositions which were faithfully extracted, and defired to know of the divine if he thought it right that the reverend father Peter Matthew le Heart, cordelier and doctor of the Sorbonne, should give his approbation to like pieces. The two first propolitions were taken from the fermon of Valderama, the third, from that of Dera, and the fourth, from Rebullera.

FILLESAC carried the affair before the affembly which met at the Sorbonne, on the first of October; he demanded to know what the faculty judged of the four propositions laid before them, and at which a great number of catholics had taken offence.

THE first alledged, That Ignatius with his name written on paper, had performed more miracles than Moses, and as many as the apostles.

THE second, That the life of Ignatius was so holy and divine even in the sight of heaven, that there were none but popes, as St. Peter;

Empresses.

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Empresses, as the virgin Mary; sovereign monarchs, as God the father and his holy son, who had the honour to see him.

THE third, That indeed the founders of the religious orders had been sent in favour of the church, but that in these later times God had spoken by his son Ignatius, whom he had made the heir of all things, and to whom alone belonged that praise, and for whom he has also made the ages.

The fourth, That the martyr Ignatius

The fourth, That the martyr Ignatius bore a very fingular affection to the holy father and pope of Rome, as to the legitimate successor of Jesus Christ, and his vicar

on earth.

ANDREW DUVAL, a celebrated doctor of the Sorbonne, and wholly devoted to the Ignations, would willingly have opposed the censure of these propositions, pretending that they might be interpreted in a favourable and in a catholic sense, but they paid no regard to his opposition; they condemned the three first as scandalous, erroneous, blasphemous, impious, execrable, detestable, false, and manifestly heretical. They made a greater reservation as to the fourth, because it concerned the pope, with whom they were desirous to keep terms; they resolved, that, it affirmed two contradictory things, the one, that the pope is the legitimate successor

on earth. They cenfured the first as containing a manner of speaking extremely heretical; and they approved the second, as

being catholic.

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SOLIER did not rest long without making an answer; he undertook to refute the censure by a letter of justification dated, the ninth of October, 1611, and to avoid speaking of the authority of the pope, a nice matter for an Ignatian to treat of in Prance at that time he pretended to have not yet feen the condemnation; but to know only what a friend had informed himof it. This gave him an opportunity to fuppress the fourth proposition censured, which related to the pope, and to fubilitute instead of it another quite different, which concerned only the Franciscans; it was taken from the fermon of Dera, and expressed in these terms. A lay brother of the order of St. Francis, performed more miracles with the cord that ferved him for a belt, than were ever done by Moses's rod; because, that the first only drew water from a rock. whereas the other drew from hearts even harder than rocks, bread, wine, victuals, and all the other necessaries of life. There were no efforts that the Limofin Ignation did not make to excuse the condemned propositions; he justified them in two manners, first in faying, that they were such thoughts

as a preacher advances rather to engage the ear than to convey politive information; and that exaggerations of this fort ought not to be taken literally. Secondly, he infifts, that there is in the scriptures, in the fathers, and in the offices of the church, modes of expression intirely parallel, or even more absurd, if one should consider them only according to the fense of the letter, and he produces accordingly divers instances. After having thus refuted the censure, he endeavours to disparage the censurers, and breaks out into invectives against the Sorbonne, even to the accusing it of combining with the protestants. It abuses the Jesuits, said he, while at Charenton they pray for the Sorbonifts.

The censure did not prevent the Ignatians from pursuing the canonization of their patriarch; impatient to see him invoked every where and to have altars erected to him, they laboured to procure him this honour with zeal so ardent, that the necessary forms which might have lasted two ages, were gone through in the space of three years.

THERE were nevertheless great difficulties to be surmounted. Ignatius had, indeed, done holy extravagances enough to intitle him to be canonized, if actions alone were sufficient for that. But as from the year 1232, Rome no longer canonized the beatisfied with-

out their faintship was certified by miracles. it was indispensably necessary to produce some to attest his, and here lay the difficulty For in the two first editions of his life, of which one was published in the year 1572, fixteen years after his death, by order of Francis Borgia, then general of the fociety; the other in 1587, by order of general Aquaviva, and very much inlarged by Ribadeneyra, the author, it was confessed not only than Ignatius had not the gift of miracles, but even took upon himself to prove, that without having that gift, he was nevertheless a great faint; adding, that if they infift on miracles, the furprizing establishment of the fociety furnished one of the most shining

THIS confession had still greater force as it came from an antient Ignatian, receiv'd into the society so early as the year 1540, before even that it was confirmed by the holy fee, from an inseparable companion of Ignatius; from an eye-witness of almost all his actions; from one closely connected with his most intimate confidents, and particularly with Polangue his fecretary; from a man, in short, who had collected with the greatest care every thing that could contribute to advance the glory of the hero whose history he wrote, and who, during the fifteen years which had elapsed betwixt the edition of 1572, and that of 1587, had learnt nothing which had VOL. II. been

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been capable of making him change his fentiments. Such was the knot of the difficulty,
let us fee how they untied it, or rather how
they cut it afunder. They prevailed upon
the too fincere Ribadeneyra, to contradict himfelf in another work which was printed in the
year 1612. In this new work, which he entitled the life of Ignatius de Loyola reduced
and abridg'd, he inferted a great number of
miracles, excusing himself for not taking any
notice of them in the life he had published in
the year 1572; because, says he, they did
not seem to me to be either certain enough,
or sufficiently attested.

weight, because he had not only neglected to relate these miracles, but had consess'd that his sounder never perform'd any yet at Rome, the Ignatians had credit enough to

make it be receiv'd.

THE difficulty thus removed, miracles were fought for in all parts of the world; Japan, China, Mexico, Peru, the East and West Indies, Brasil, Abyssinia, Germany, France, Spain, Italy, Hungary, and Flanders, surnished them with five hundred times more than they had occasion for. They produced above two hundred, which I shall leave in the acts of his canonization in Ribadeneyra, Lucas, Banteli, Boubours, Nelarci, and other historians; where, without doubt, they

are better placed than they would be here; and shall content my felf with relating only three or four, which feem to me most worthy the admiration of my readers: and thele are

they.

A dispute having risen among the relations of Ignatius concerning the name that was to be given him at his baptism, the greater number being defirous of calling him Bertram, the infant himself put an end to the contest, by pronouncing with a clear and articulate voice, Ignatius is my name. A mysterious name, which according to Matthias Zanner, fignified, that this child should one day bring fire on the whole Earth.

LEONARD KESSEL, a prieft of the fociety, having an earnest defire to fee Ignatius, of whom such extraordinary things were published, wrote to him for an express permission to come on foot to Rome to fatisfy so holy a curiofity. Ignatius in answer told him, that he found him too neceffary at Cologne to permit him to leave it. and therefore commanded him to flay : but being willing to comfort him, he gave him hopes, that God would content him by other means than the taking fo long and painful a

The mystery of this name confilts in this, that in the latin word Ignatius is found the word ignis, are this is from the celebrated Reballowa, who gives do the authonity of St. Bernard, for this explication, antaring sid

journey. This reply was a riddle to Keffet, till the day that Ignatius explain'd it; without quitting Rome, he came to Cologne, Keffet faw him there, contemplated him at his leifure, spoke to him and conversed with

This was not the only time that he had been seen in different places, and at a great distance from each other at once; being at Rome, he appeared in the Indies, clad in black at the side of Xavier, and assisted him to put a powerful army of Malabar Moors to slight, who were ready to cut in

pieces a small troop of christians.

BARTHOLOMEW BRANDI, a celebrated preacher at Rome, who had been an Ignation, having loft the fight of one of his eyes a little time after he left the fociety, was defirous of trying the virtue of a prescription of Ignatius, with which a temporal coad-jutor boafted of having perform'd a great number of wonderful cures; he accordingly applied it to the diseased eye, praying devoutly to Ignatius to restore its fight; but as foon as he removed the prescription he found himself quite blind. Ignatius, says Vigilio Nolarci, having like a severe charitable father shut the eyes of his body to open those of his foul.

Ar the same time that Ignatius learn'd

his grammar at Barcelona, there were in sourney.

that city two brothers named Lifan, who pleaded against each other in a considerable cause; the one that was vanquish'd conceived fo much affliction at his misfortune, that he hang'd himfelf up to a beam in his chamber; the cries of his domestics when they beheld their mafter hanging, drew all the neighbours to the house. Ignatius, who was returning from the monastery of the angels, enter'd with the croud, and cutting the cord himself to which the miferable wretch was hanging, they found him without motion or pulse; and notwith-standing all their endeavours to restore the natural heat, he gave no fign of life.

IGNATIUS touched with compassion for the dreadful condition in which the foul of this unhappy man was, who died in despair, and was consequently damned, threw himself on his knees before the corpse, and requested exactly so much returning life as was necessary for him to confess him-self; his prayer was granted. Hell relinquished its prey, and the soul of Lifan entered his body in the fight of the spectators who were astonished at the prodigy. Listen confess d himself, and immediately after died, and the devils foaming with rage saw his soul take the road to paradise.

A hen that was very much beloved by its mistress, being pursued by a child who took a plea-

a pleasure in frightning it, fell into a well; from whence it was drawn out dead and putrified; the child at this fight burft into terrible cries, which the fear of being punished by his mother, made him redouble; the children in the neighbourhood alarm'd by thele cries ran to the affiftance of their little companion, whom they found all in tears, and having learn'd the cause of his affliction, all began to fay, aloud holy Ignatius restore life to the hen; scarce had they fimish'd these words, when the hen return'd to life; but to a life very different from that which it led before its resurrection. For from this time it lived like a true nun, in a state of retirement; avoided all other poultry, and particularly cocks. The city of Manreze, where this wonderful miracle was performed, celebrated the memory of it every year with a proceffion accompanied with music. These miracles and more than two hundred others that I have pass'd over in filence, induced Paul V, to urge the canonization of Ignatius; he labour'd at it with the utmost diligence, but he died before he had finish'd this great work work

AFTER the death of this pontiff, which happen d in the year 1621, the emperor Ferdinand, Lewis XIII, king of France, Maximilian, duke of Bavaria, and several other catholic princes and princesses earnestly

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neftly folicited his fuccessor to put the last

GREGORY XV, cou'd not refift fuch powerful folicitations, he canonized at laft the bleffed Ignatius de Loyola, with all the accustomed ceremonies, and to compleat the favour, he the same day, viz. the 12th of March, 1622, canonized Francis Xavier, who had been beatified the 25th of October 1619. IT was not only at Rome that fire works were play'd off, together with the discharge of cannon; but during three days after this double canonization, the Ignatians made the fame rejoycings in all other places where they were settled; they signalised themselves particularly in France, where Ignatius had gained his first disciples. From the 24th till the 30th, and 31st of July, they continued making processions, the images of Ignatius and Xavier were carried about in triumph, to the found of trumpets which interrupted the mulicians, who fung hymns in honour of the Cafar and Alexander of spi-ritual knight-errantry. The churches were adorn'd with the utmost magnificence, rich ornaments, tapestry, pictures of great price, illuminations; in fine nothing that could form a grand and beautiful thew was omitted. The conquelts of the order were written upon Cartouthe, where might be read in large letters of gold, that the four

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ciety of Jesus in such and such years had planted the catholic faith in the Indies, Japan, Brafil, Ethiopia, in the kingdom of Monomotapa, in Mexico, Guinea, Peru, in the empire of the Mogal, in China, &cc. The courts of their colleges were not less magnificently adorned than their churches; there might be feen triumphal arches, flatues, pyramids, cover'd from the top to the botcom with enigma's, emblems and anagrams, the fense of which their scholars endeavoured to discover, and which always turn'd upon the virtues and wonderful actions of Ignatius and Xavier. Tragedies and pastorals were also perform'd in honour of these two faints; and their diversions ended with the playing off some machines, from whence iffued millions of fiery lances, ferpents and dazzling stars that made the night as glorious as the day.

GREGORY XV, dying the 18th of July, 1622, before the bull for the canonization of the patriarch of the Ignations was drawn up, Urban VIII, next successor of this pope, published it the year following. Ignatius was afterwards put into the Roman martyrology, and the 31st of July was assigned him; the Ignations a little time after put him in the place of St. Germain, bishop of Auxerre, whom they essaged from the calendar; and we should have no more

### DON IGNATIUS.

more feen the name of this illustrious prelate so revered in all France there, if the parliament of Paris, justly enraged at this detestable proceeding, had not ordered it to be restored by an arret given upon the arguments of their advocate-general.

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# DON IGNATIUS. 237

more feet the mante of this illustrious prelike to revered in all France there, if the parliament of Paris, justly enraged at this detellable proceeding and ordered it to be refrored by 60 a01 geln upon the arguments of their advocate general. STRUCK LADORS TO DESIGN OF THE

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